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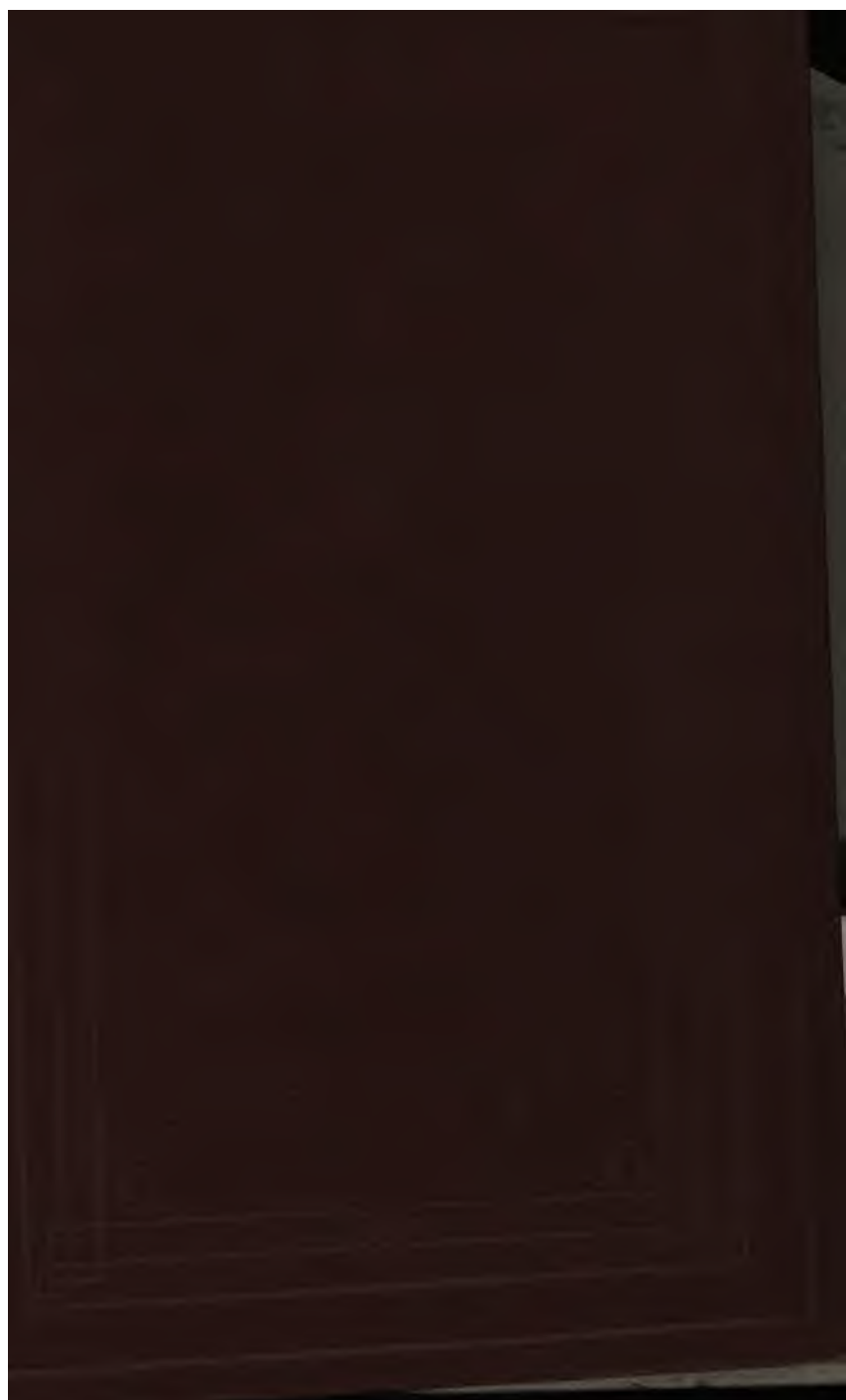
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ON TEMPTATION.



ON TEMPTATION;

AND OTHER PAPERS.

SECOND EDITION.



London :

WILLIAM HUNT AND COMPANY,

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1877.

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PREFACE TO THE SECOND EDITION.

THE Author begs to tell those of her friends who are inquiring for her works, that her late publisher having retired from business, they were all sold ; rather from a misunderstanding than by a direct intention on her part that they should be so disposed of. Her intention therefore now is to republish the whole of them, should her life be spared to do so ; and if not, they will be republished after her death, D.V. There is in some of them much to revise, and she acknowledges the overruling providence of God in the sale, believing it now to be His will that they should be revised. We are not only "light and treacherous persons," presumptuous, and irreverent in the service of God ; but when we "have done all those things which are commanded, we are unprofitable servants." Therefore in maturer years it well becomes us to confess humbly our inadvertence, oversight, and want of reverential awe in the service of God. (Ex. iii. 5 ; Josh. v. 15.) We have also most miserable lukewarmness, and deadness to deplore.

It is under a deep sense of these serious offences and shortcomings against the most High and Holy Being, that the Author will now set herself to correct some of her works,—particularly

the one on the Apocalypse. From her long study of the Holy Scriptures, she is now able to do this. A great mistake met her eye a short time since, that strongly convicted her of great carelessness. In the first volume of "JEHOVAH, the Covenant Name of God," in the beginning of the fourteenth chapter: "I believe Job was one of the sons of Jacob." (Gen. ii. 13.) Grandson was intended. (xli. 13.) The mistake is a very gross one: enough to condemn an author in the mind of a reader who did not know what was intended. If it occurred in the printing, it should have been corrected in the proofs.

In the work, "The Spiritual and Physical History of our Fallen and Redeemed World," there is much to amend. As this, with the supplement to it, on "Divine Decree, and Free Will," or, "More Notes on Prophecy," are her two important works, they will be the first revised and republished (third edition), after a new work is published, now ready for the press.

If, besides the self-satisfied and self-sufficient tone of public speakers, and the little regard to the mind of the Spirit in some writings, we meet with the following passage by one of our best and most spiritually-taught preachers,—one of our most sound and Evangelical,—by one of the most holy men, and divinely sublime writers, should we not all most reverently put off our shoes from off our feet, knowing that the ground whereon we stand is indeed holy? "There was election that day,—nearly 4,000 years ago,—when God so strangely (we can give no reason why) was pleased to pitch on the far-off land of Mesopotamia and choose a man of an *idolatrous race*, and call him out and take him away, and make him a founder, the father of the one only Church, which in all generations has been upon this earth." We have no reason to believe for a moment, that Abram was an idolater, or of an idolatrous race. He was

PREFACE TO THE FIRST EDITION.

THESE Tracts on Temptation, and the Personality of the Devil ; On Prayer ; with one to Woman ; were originally written many, perhaps, nearly twenty years ago ; when the subject of the idolatry of the world's history had very deeply occupied the writer's mind ; and they have now been gone through, and the Tract on the Eternity of the Sonship of Christ, written in a year of business, enough alone for any ordinary mind. This will explain the discursive character of the Tracts, and the lines at the end of them as unworthy. Should there be anything in the Tract on the Eternal Sonship of Christ, unworthy of the grand, and wonderful subject ; or anything dubious, she asks leniency under these circumstances. She has shown that JEHOVAH was one of the titles of our Lord, but in these Tracts she has endeavoured to set forth more prominently His title "The Son of God ;" it was, and is one of essential importance to the human family, as it more than

restores the lost link in Adam, "Which was the Son of God." (Luke iii. 38.) "The second Adam" more than replaced all that was lost in the first Adam; and she hopes, therefore, that this phase of the subjects of the Tracts may not be unprofitable. That these titles were of *divine* origin, the science of names *divine*, is sufficient to commend them to our attention, as subjects for our serious reflection, and deep study. (Isa. vii. 14; Dan. ix. 21, 25, 26; Matt. i. 20, 21, 23; Luke i. 26, 31, 32, 35.)

With these Tracts now published the writer had considered her work done; but more still remain to be published, D.V.

July 26th, 1875.

of the generation of Shem, which was the generation of the righteous; as Seth had been in the antediluvian world. Let Gen. xi. from verse 10 be read here; also iv. 25, 26; and v. from ver. 3. It is true Uz was a City of Chaldea, the inhabitants of which were worshippers of fire. But, doubtless Abram was called to go out from hence because he was a worshipper of the true God; as Lot was afterwards called out of Sodom. Not that this for a moment affected the sovereignty of the call of grace. Abram had not like Saul to be told, "Go into the city, and it shall be told thee what thou must do." The doctrine of grace was proclaimed to him in all its absoluteness and freedom, and the man rose up a believer, a Spiritual giant, to go to the place he should receive for an inheritance, not knowing whither he went. We see him immediately building altars unto the Lord, and calling upon the name of the Lord in the places he came to. (xii. 7, 8; xiii. 34.) And we read, "the posterity of Shem had for their possession the best countries in Asia. The Jews ascribe to them the theological tradition of the things that Noah had learned from the first men. Shem communicated them to his children, and by this means the true religion was preserved in the world." It is true Laban, the grandson of Nahor, swerved to idolatry (xxviii. 32, 35); but we have no reason to think Abram was an idolater, and certainly not of an idolatrous race.

Seeing, then, the mistakes to which we are liable, and much that is dubious, scarcely comprehended by the writers themselves, still we must go forward, endeavouring to grasp truth in all its heights, and depths, and breadths, and lengths, thanking the almighty God that of His mercies we are not consumed. He is very pitiful, and of tender mercy. We must lay every day's work before Him; every difficult point before

Him ; and He will answer us from the holy oracle of His Word. We must ask of Him, above all things, the gifts of His kingdom : the gift of "the Spirit of truth," to lead us into all truth ; the gift of the Holy Ghost, in His manifold functions, that He may so dwell in us, and reign in us, that we cannot fail of the will of God, desiring above all things to leave the world far behind, and to live in the kingdom of God while yet upon the earth.

This Second Edition of this work now published, has not been revised. The author had not time to revise it, having the work in hand that is now to be published. The matter of the First Edition was a good deal curtailed, either from one of two causes,—a charitable desire to avoid everything that could be thought personal ; or from want of moral courage. Suffice it to say it was so shortened and altered, to its very great detriment. She has had no advice, no help, but God's ; no encouragement but the impulses of her own faith. All around have been against her,—powers seen and unseen ; but in the strong assurance that the work is of God, with all its unworthiness and imperfections, she leaves it with Him, in the name of Jesus Christ our Lord, by whose blood all things are made pure. He will never reprove her for offering what has cost her nothing.

"Even the youths shall faint and be weary, and the young men shall utterly fall : but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run, and not be weary ; and they shall walk, and not faint." (Isa. xl. 30, 31.)

London, Nov. 1st, 1877.

CONTENTS.

	PAGE
ON TEMPTATION, AND ON THE AGENCY AND PERSONALITY OF THE DEVIL	3
ON PRAYER	125
ON THE ETERNITY OF THE SONSHIP OF CHRIST	261



ON TEMPTATION:

And on the Agency and Personality of the Devil.

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And on the Agency and Personality of the Devil.

CHAPTER I.

"And the Lord said unto the serpent, Because thou hast done this, thou art cursed. . . . And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel."—GEN. iii. 15.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."—REV. xii. 9 ; xx. 2.

ON this subject,—the real existence or Personality of the Devil, —I do desire to be most solemn. It is one of the most mysterious truths we have to deal with ; one of the most awful that human beings can reflect upon, because it is so true ; and concerns us, not only in this life, but much more in that which is to come, when our state will be eternally fixed. It would then not only be an aberration of intellect to neglect the subject, but perfect insanity to leave it unthought of. The human race is involved in evil. Human nature was poisoned at its source : so completely corrupted, that we cannot now escape the malignant nature : it is a part of ourselves,—of human inheritance. "In sin did my mother conceive me." (Ps. li. 5.) I repeat, we do inherit *sin* : it is hereditary,—and has been so from the moment of the Fall of our first parents : engendered in Eve, in Cain it was immediately reproduced and revealed. The forms of it are almost infinite : selfishness, pride, anger, envy, malice, covetous-

ness, ambition, guile, fraud, hatred ; and all so latent that we do not know ourselves : but in all there is the evil nature. In our economy of deep, mysterious conflict, a God of abounding mercy does seem to have given to the rebel spirit a way of return to Himself ; to have opened a door of mercy whereby it may obtain mercy. In the spiritual as in the physical world, we do see God dividing the light from the darkness ; separating the evil from the good ; winnowing the chaff from the wheat. I would speak most cautiously and reverently upon this point. "Let no man say when he is tempted, I am tempted of God : for God cannot be tempted with evil, neither tempteth He any man : but every man is tempted, when he is drawn away of his own lust, and enticed." (James i. 13, 14.) But God seems to have *suffered* the Fall of our first parents for the inauguration of the spiritual conflict upon the field of this world. The dispensation we live in is a day of grace for the evil Spirit, but we do not know into what future periods it may be prolonged. It would be absurd to suppose that Eve was the origin of evil,—that it originated in her. The old serpent stood in all its individuality before Eve, and walked stealthily up to her before he shot the arrow of sin into her soul, before he involved her in ruin, before he united her nature with his own. I say, God *suffered* this ruin, the Fall, to overarch it by surpassing grace, complete recovery, and glory ; and, I think, to bring the evil nature into contact with His own Divine nature, for its subjugation and destruction. "I form the light, and create darkness. I make peace, and create evil : I the Lord do all these things." God might have forgiven the rebel spirit, but peace upon such terms could not be ; sin must be atoned for,—the fallen nature cleansed by blood and by the Holy Spirit,—the nature of the wicked One destroyed. The justice of God is vindicative, and in letting it pursue its course till it was satisfied, satiated in its victim on the Cross, His holy nature was revealed to the whole universe,—a spotless Sacrifice ; and His great name as Creator vindicated in "the faithful Creator" in Christ, and His glory

magnified. And so in the work of God the Holy Ghost, the power, justice, mercy, love, and holiness of the Supreme Being will be seen. Then let us not murmur, much less despair, but enter with Him into the fierce conflict, into the depths of the ranks of the enemy; and victory must be ours, as it was His from the depths of deepest woe, and is now in glory. Our peace and victory are not in retreat, but in maintaining the truth of Christ. "Lay hold on eternal life." How appealing to "the inner man" were the words of Christ: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight: but now is my kingdom not from hence." The highest ground we can take is to be loyal to that kingdom, to be true, and never to surrender a just cause. "The cares of this world, and the deceitfulness of riches" must not extinguish it in our hearts; the glare and the glitter of the outer world must not obscure it. If my reader would see instances of the truth, that what we do is done for Christ, or against Him, let him turn to some passages: John iv. 10; Luke xi. 23; Matt. xxv., from the 38th verse. The doctrine of ourselves one with Christ is too little thought of: we cannot do injury to one member of His body without doing violence to the Head! Some one said of a fine poem, "I would rather have written that poem than to have conquered kingdoms." And so I think the two following verses so beautiful that I would rather have written them than to have subdued kingdoms, because in them the empire of Satan is cast down, and the kingdom of God set up.

"So near, so very near to God,
Nearer I cannot be:
For in the Person of His Son,
I am as near as He.

"So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me."

This is the Gospel simply told ; in these lines we are taken out of ourselves into Christ, out of the world into Christ, out of Satan's empire into the kingdom of God's dear Son. Here is a sublime replacement of the elect of God in God. And thus it was St. Paul spake so often of being "in Christ." (Rom. xii. 5 ; xvi. 7 ; 1 Cor. iii. 1 ; 2 Cor. v. 17 ; xii. 2 ; 1 Thess. iv. 16.) The tempest may rage around, Satan may assault, but the truth remains firmer than the granite mountain, eternal truth still. "In Christ," then we are to God what His Son is : all that He is. And God is to us all that He is to Him : "I in them, and Thou in me ; that they may be made perfect in one."

I could not enter upon this subject of the evil spirit without overarching it with the doctrine of mercy, love, and grace, with the sure mercies of Christ. Satan is revealed to us a subtle, strong, arch enemy, but he cannot harm us if we are in Christ. "If the slayer shall at any time come without the border of the city of his refuge, whither he was fled ; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer ; he shall not be guilty of blood : because he should have remained in the city of his refuge." (Num. xxxvi. 27, 28.)

Then I may enter upon the subject of the evil spirit, always remembering that we are in "The City of Refuge," and that we are never to go out, lest justice overtake and slay us. "Abide in Me, and I in you." When it is written, "It repented the Lord that He had made man upon the earth, and it grieved Him at His heart" (Gen. vi. 6), it simply revealed to us His great tenderness, and deep compassion for His creatures, and sympathy with them in the prospect of the great judgment of the flood for sin ; and in the deadly spiritual conflict which He then saw from the beginning to the end. His desire was to have mercy, and to save ; but the deeper love, and the greater wisdom, lay in the execution of judgment,—I may not say justice : Christ only suffered the penalty of justice ; the creature could not have borne that : it is hell ! The JEHOVAH GOD stood above

the great waterflood of judgment ; His Almighty Sceptre over-arched the firmament from horizon to horizon ; the bow of promise and of mercy spanned the heavens as the clouds and darkness rolled away from the scene below. It was not for Himself He spake, although His "beloved Son" stood in the wreck of human nature to be restored, Himself the Restorer ; it was for the human family He desired eternal, moral, and spiritual glory ; and hence the chaos in its abnormal state : "All the foundations of the earth are out of course." "The Spirit of God moved upon the face of the waters ;" and this will be so till the new creation be completed.

No sooner had the first human pair fallen than the spiritual conflict was instituted by the triune God, long before engaged to bring in eternal salvation : the JEHOVAH GOD said unto the serpent, "*I will put enmity* between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii. 15.) The one Being, the Messiah, was the seed here referred to : "He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ." (Gal. iii. 16.) The Messiah, or the Anointed One, was not only a perfect man, but a sinless Sacrifice for sin. The Father did not give His Spirit by measure to Him, but *all the gifts of the Spirit were His*. (1 Cor. xii. 8, 9, 10, 28.) He could not offend in one point. But had He been a sinless man alone, without being what He was to the human race, it would not have concerned us, more than that He would have stood upon the great tableland of this world a monument of terror to us all : we should have seen incarnate innocence,—the Incarnate God,—without any possible approach to Him. He would have stood a sublime abstract, save as a Judge to condemn and to consign to eternal punishment. But His own voice resounded throughout the condemned cell : "God sent not His Son into the world to condemn the world." But as perfect man, and perfect God, and as this complex, divine sacrifice, He did atone for the sin of all : by it God himself bought us back

to Himself; so that the family of man is to Him what His Son is: God Himself did crush the serpent's head. But each one of that family must work his own way to heaven by faith in the Son of God, and by such spiritual union with Him as shall evidence our lot in His great salvation: "Work out your own salvation with fear and trembling, for it is God which worketh in you." We have seen God has done His part, and God the Holy Ghost is doing His part; but what I have now to show is, that we are to respond to the call of God,—to do our part, to maintain truth, to overcome by eternal truth, to teach truth, to lead others to embrace truth, and to die upon "the sure foundation." If we do this there will be conflict,—there must be conflict: "the old man" in ourselves, and in all by whom we are surrounded, will struggle to obtain mastery, to maintain his hold, and to hurl souls to destruction. "The Holy One" said, "The field is the world;" and He felt it to be so. Here we must take our stand, for the work of God the Holy Ghost was not finished in Christ, but must be wrought upon every soul, to regenerate, subdue, cleanse, restore.

Anti-Christ was one of the names of Satan: against Christ. The "enmity" was engendered at the Fall; it is true, against God in Christ most sorely, but against God in believers also: "Thy seed and her seed" are still in arms. If this leaven of malice and wickedness rose in the heart of Eve, was perpetuated in Cain, and rolled on in murder and in blood to the revelation of it in the Crucifixion of Christ: "If ye were Abraham's children ye would do the works of Abraham, but now ye seek to kill Me, a man that hath told you the truth; this did not Abraham. . . . If God were your father, ye would love Me; for I came forth from God. . . . Ye are of your father the devil. He was a murderer *from the beginning*," in Cain, "and abode not in the truth." And then "the Holy One" challenged His opponent: "Which of you convinceth me of sin?" (John viii. 40, 48):—I say, if this evil leaven thus rolled on and onward still throughout the prophetic, historic page (2 Thess. ii.; Rev.

xiii.), let us not think to escape it, to evade the sanguinary conflict; but be very careful, while we are in its very midst, to maintain the opposition, to overcome the spiritual foe by "the blood of the Lamb, and by the word of our testimony." Life is a day of grace; Christ by precept and example taught us the awful responsibility of it; I repeat, by every form of teaching He taught us the awful responsibility of life: that our state here is leading us on to utter submergence in the evil nature; or to everlasting extrication from it. (Matt. xvi. 26; xxv. 41, 46; Luke xvi. 26, 28.) In one short warning to His disciples three times did the Omniscient Teacher repeat the same solemn words, "Where their worm dieth not, and the fire is not quenched." (Mark ix. 44, 46, 48.) Therefore it well becomes us to wake up from our sins, neglect, apathy, and trifling, to a consecrated life and spiritual communion with God, that we may overcome our besetting sins, and be found of Him in peace. The name of our sins is legion, but the gifts of the Spirit to overcome are more manifold: their name also Legion.

In my last work, "JEHOVAH, the Covenant name of God; or, God in Christ, in the name JEHOVAH," I endeavoured to exhibit God in Christ an Almighty Warrior in this spiritual conflict, and Conqueror also. (Rev. xix. 11, 16; xx. 2, 3.) And I have now in the same way to exhibit Satan as he is revealed to us,—but as the conquered one; and now only a vassal of the Supreme Being. That he can do nothing but by sufferance; to convict us of sin, of the evil nature we inherit, and to send us to Christ for salvation, pardon, rest, and peace,—the alone name given among men whereby we must be saved.

I purpose to notice this subject under two heads: first, that there is the being Satan, the spiritual adversary of Christ and His Church; and secondly, his Agency, or the absolute fact of temptation by an unseen power,—Satan as the "tempter." I shall not make these points entirely distinct, but take them both along with us as we proceed.

The being Satan.—There is revealed to us, and we are con-

scious of its power, an evil spirit, as well as a good Spirit ; a devil, as there is a God. We must believe these two cardinal truths, or entirely reject Revelation ; for it was given us to reveal these two spiritual, unseen powers. Without it we could not have known anything about them, or have understood the witness of them in ourselves : with it the spiritual reality, the unseen world, is revealed to us ; and we do thank God for the revelation of Himself, and of Satan.

I cannot trace back the origin of evil. But from the Word of God, and the constitution of Creation, from the means to an end, we may believe that the evil nature was coeval with God. Not eternal, because it is to be destroyed : "That through death He might destroy him that had the power of death,—that is, the devil." (Heb. ii. 14.) We know that death has reigned, and perhaps through millions of ages. The finite mind cannot grasp the years of creation, of time : how much less the ante-mundane cycle ! Here we are lost in the Infinite, and worship the Eternal. But if we read of Christ, the Chosen and Anointed one, "Whose goings-forth have been from of old, from everlasting," must we not suppose that evil existed coeval with the Divine purpose to destroy it ? or, as relating to the creature, coeval with the Divine purpose to redeem and to deliver from it ? I know that God is omniscient, and sees from the beginning to the end ; also prescient, and purposes and pre-ordains for every contingency and for all time : "Remember the former things of old : for I am God, and there is none else ; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." (Isa. xli. 9, 10.) But still I think we may conclude that the evil nature was coeval with God. It could not originate in His immaculate nature, nor could there be an imperfect work in which it could arise without having had a previous existence ; and when it was so instilled—done by sufferance—for its extinction, redemption was immediately

proclaimed. And the final restoration of all things will ensue, because the work of the Eternal Being is not yet completed. "The seed of the woman shall *bruise* thy head:" the meaning is crush, as the deadly venomous serpent was *killed* by crushing the head. And so the "old serpent" is virtually crushed and killed, if we would believe it and shake him from our soul. But I have to show that this wrench is a very violent one,—ah, and a very painful one; for I believe the work is only finished in the throes of death,—in the almighty, Divine deliverance of the soul from the body. Let us never forget the fell mandate of the Creator: "In the day that thou eatest thereof thou shalt surely die." "Dust thou art, and unto dust shalt thou return." Natural death is the unrevoked penalty of sin; but, the sting of death extracted, we sing, "O death, where is thy sting! O grave, where is thy victory! Thanks be to God, which giveth us the victory through our Lord Jesus Christ." I cannot proceed with this subject of the evil nature, as I see the abyss of havoc and destruction it has made, without from time to time overarching it with the mercy and grace of God: "The seed of the woman shall bruise thy head."

Our Lord taught, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil." (Matt. xiii. 38.) Or as it is in the 25th verse, "*While men slept, his enemy came and sowed tares among the wheat, and went his way.*" Here is the true existing state of the case: the two bodies of people that constitute the human family,—the children of the kingdom of God and the children of the devil. Therefore we must look at the devil in two aspects: in man spiritually dead, called here tares; and as an evil spirit that has access to the mind, and power to assault the souls even of believers. This is a solemn subject; and let us not forget that it was "while men slept"—the servants of "the Son of Man"—that the enemy "sowed tares." Are we not all asleep? The wise and foolish virgins

all alike slumbered and slept. And the shipmaster said to Jonah, "What meanest thou, O snorer? Arise, call upon thy God." (i. 5, 6.) What is there not done in the sleep of life! What seed not sown!

And if we are asleep when Satan steals stealthily to the mind, when he assaults the soul and spirit, what sin may he not lead on to, what fell destruction may he not accomplish! Would any man commit murder if he were spiritually awake? If he were to take a day, a week, a month, a year, to consider what he was doing and what would be the consequences of the act? If he believed in Satan, and were to inquire of his own conscience, Is this of God, or of the evil one? And were to reflect upon the revealed Word: "He was a murderer from the beginning"? No: it is when men are asleep that the serpent pours the poison of sin into the soul. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (James i. 15.) This is a remarkable passage, and there are many more like it. (Isa. xxxiii. 11; Ps. vii. 14.) The heart is the womb of sin. If it be not conceived there it cannot be brought forth. "Resist Satan and he will flee from you."

Would any man commit any actual sin, or do anything offensive to the laws of God, if he were at once to enter into deep, long spiritual communion with God, till his soul was purified from sin? If he were to read and pray over the thirty-seventh Psalm? No: the Spirit of God would cast out the evil and fill the void! "While men slept his enemy came and sowed tares among the wheat, and went his way." And so he left poor Eve to confess to God: "The serpent beguiled me, and I did eat." This evil spirit is not a myth, but a being revealed.

We should never do anything of importance without inquiring of God in secret, Is this of Thyself, or of Satan? And if conscience is not clear upon the point, it must not be done till direct guidance be obtained; because conscience is the Holy Ghost, and "blasphemy against the Holy Ghost shall not be forgiven unto

men." In the neglect of prayer, and out of the path of duty, we are never safe. If the conscience be seared and dead, unquickenened by the Spirit of God, then the man is a tare, a child of the wicked one, and he may leave him quietly in the realm of death, or assault, and hurl him to destruction. The servants of the householder who had slept were the first to say to him, "Wilt thou, then, that we go and gather up the tares?" No : as I have shown before, it is after death that the separation will take place. The answer of the long-suffering God is most striking : "Nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest." But then the time comes when the tares will be bound and burned, but the wheat gathered into the eternal garner.

But I dare not say here that a man may not be assaulted, tempted, and his mind had immediate access to by the devil, even while he is living a life diligent in duties, and conscientiously diligent in religious duties also. We have too notable an example of this to deny the fact. "The Holy One of God," punctilious in all religious observances, was "tempted by the devil." And we read again, "When the Tempter came to Him : " "Being forty days tempted of the devil." Therefore in Him the fact was established, that there is no sin in temptation, but in yielding to it. When was it the Tempter thus boldly came to the Son of God? Not when He was asleep, not stealthily, as he did to Eve to surprise her into sin ; but openly, personally, with overwhelming power ; when He had said, "Thus it becometh us to fulfil all righteousness : " immediately after the baptism, when the Spirit of God had descended upon Him like a dove to empower Him for His Divine commission, as I shall show later. Therefore I will only add here, as servants of God let us beware when we have received authority from Him, the unction of His Holy Spirit from Him, for any work whatever ; when there is anything coming forth opposed to the scheme of the devil of blinding men to the truth, and of lulling them to

sleep: it is while they sleep he sows the tares. Let us pray earnestly that ours may be awakening lives, however sore the conflict.

A believer may be, and will be, tempted and assaulted throughout life, but be kept by God from sin. Satan only departed from the Redeemer of the world for a season; and Bunyan's poor pilgrim (who most likely was himself) was a notable example of the same. But let us never forget that what was written of Christ was written for us all, if we will believe it and trust in God: "Behold my servant whom I uphold." (Isa. xlii. 1.) And our Lord said to Peter, "Simon, Simon"—as though to awaken him from sleep—"behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." And when was this? Just before the fiery temptation, the deadly onslaught in the garden; in which fierce ordeal we read, "He found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation." (Luke xxii. 31, 45.) The Tempter was there, and we know the result: the vigilant, praying, agonizing watchful Saviour of the world, holden by Almighty Power, marching on straight to victory and to glory; Peter fallen, weeping bitterly,—yes, "cast down, but not destroyed." Then he could write, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." (1 Epis. v. 8.) "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (i. 5.) Therefore let none ignore this Satanic power, but let every true disciple be more vigilant, more sober; and in sleepiness, sorrow, and temptation, pause to ask himself, Is what I am doing of God or of Satan? And if it be against Christ abandon it, lest He should suffer us, as He did Peter, to fall for our awakening and recovery.

But there are those who are not thus "kept by the power of God,"—those who are not "the children of the kingdom," but

"the children of the wicked one." To these is given a day of grace. They are growing together in the field of this world, and by ten thousand ways and means Christ is ever knocking at the door of their hearts; but, beguiled by the devil, they yield to their besetting sins till they land them in hell; just as the herd of swine into whom the devils entered ran violently down a steep place into the sea and perished in the waters: the one was but a Divine revelation of the other. Suffice it to say that the devil has but one Power more Almighty than himself, and if we would escape him, it must be by a living faith in that greater, higher Power; and by continual wrestling prayer to be kept and delivered from our sinful selves by His power. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

A clergyman, one now beyond this scene of conflict, once said to the writer, "I could make anything of the Bible;" meaning, perhaps, that he could establish the Gospel scheme, or a system of morals: but what we want is to establish both, and this is what the holy Oracle does. Let us glance at a few of the seeming discrepancies, and we shall see their essential agreement. In the code of the ethics of the Gospel we read, "Be ye perfect, even as your Father in heaven is perfect" (Matt. v. 48); which was really a reiteration of the precept under the law, "Ye shall be holy: for I the Lord your God am holy." But without the justifying righteousness of Christ we can neither be perfect nor holy before God. It was this *gift* of righteousness, through faith in Himself, to which Christ would have us attain: the culminating point of Christian ethics.

And so inseparable are the Divine law and the Gospel that we read again the strong language, the clear voice: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it." (vii. 24—27.) I extract this, because it is profane to mar it by human phraseology.

And again we hear from the same hallowed lips, "Ye are my friends, if ye do whatsoever I command you." "If ye keep my commandments ye shall abide in my love ; even as I have kept my Father's commandments, and abide in His love."

"If thou wilt enter into life, keep the commandments." "Whosoever is angry with his brother without a cause shall be in danger of the judgment." "A new commandment I give unto you, That ye love one another ; as I have loved you." And the Lord's Prayer is almost as consuming in its glory as the law from Mount Sinai : Charge the people that they sanctify themselves to draw near. "Thy will be done on earth, as it is in heaven. . . . And forgive us our debts, as we forgive our debtors." Or, as St. Luke wrote, "Forgive us our sins ; for we also forgive every one that is indebted to us." And so in the whole of the Sermon on the Mount, which was a public reading, or proclamation of the law, according to the Divine command under the law. (Neh. viii.) I say the tenor of the whole of the Sermon on the Mount is of the same standard of exalted holiness. "But I say unto you" was the order of the ensign displayed ; "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." I say here was the teaching of the Old Testament and the New : "The Lord thy God is a consuming fire." (Deut. iv. 24 ; Heb. xii. 29.)

Then how can we understand this teaching with the infiniteness of the mercy of the Gospel scheme ? With the grace of God, with forgiveness, reconciliation, and peace in Christ ? With the tender appeal, "Our Father which art in heaven,—Abba Father !" knowing, as we do, that we are sinful, help-

less beings,—not one excepted ; and if He were to mark iniquity not one could stand before Him? I say how are we to understand this demand upon the creature with the Divine proclamation of free grace? “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved. He that believeth on Him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John iii. 16—18.)

“Be not afraid, only believe.”

“This is the work of God, That ye believe on Him whom He hath sent.”

“He that believeth shall be saved.”

“Ye believe in God, believe also in Me.”

“All that believe are justified from all things.”

“Believe on the Lord Jesus Christ, and thou shalt be saved.” “The blood of Jesus Christ, His Son, cleanseth us from all sin.” Jesus Christ, the same yesterday, to-day, and for ever.” “I am come that they might have life, and that they might have it more abundantly.” “Ye will not come to Me, that ye might have life.” I say, how are we to reconcile this with the demand of the Divine precept? Both are alike Gospel,—glad tidings in the Word of God : the one, absolute salvation in Christ ; the other, regeneration, sanctification, and final recovery by the Holy Spirit of God. A justifying obedience is nowhere taught ; but the power of the Gospel, a lever to raise us to the demands of the Gospel. When Christ said, “I, if I be lifted up from the earth, will draw all men unto Me,” He did not mean only as believers and adherents, but also that He would assimilate them to Himself in holiness,—make them “partakers of the Divine nature.” “If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new.” But this by no means means that in

this life we are perfected,—entirely delivered from our sinful selves and the wicked one; on the contrary, the divine life subjects us to his more deadly assaults. As I have said before, death alone will release us from this spiritual conflict. But we read, “After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.”

I have to show from Revelation that there is the being Satan; that “the mystery of God” and “the mystery of iniquity” are parallel lines throughout the sacred page, even as the Divine law and the Gospel are parallel lines; and as “the kingdom of God” and “the kingdom of darkness” are seen throughout, they cannot be wholly separated: the conflict is for defeat or victory. In Cain and Abel we have seen the two types of character set up: “Cain who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” Of the other we read, “God testifying of his gifts: and by it he being dead yet speaketh.” “As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.” And this has been the history of the human race: of Esau and Jacob, of the Egyptians and Israel, of Isaac and Ishmael, of Shem and Canaan, of Saul and David, of anti-Christ and Christ. The two generations, as chronicled by the Spirit of Inspiration, are most striking. (See this in Genesis iv., from the 17th verse; and in the fifth chapter.) This vital distinction seems to have been revealed from the beginning for the instruction and assurance of our race. “God is in the generation of the righteous.”

Hence the Divine laws concerning marriage,—that marriages should be contracted by the families of JEHOVAH, but with the families of JEHOVAH. And if we would see how sacred a thing the spiritual line was, we may do so in the greatest visitation of judgment of the world’s history. (Gen. vi.) The Flood, the almost extinction of the human race, was sent

directly and expressly for the sin of intermarriages with other families of the earth. Let the fifth chapter be read here, and then the opening of the history of the Flood: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man. . . . When the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." Here was the intermixture. "And God saw that the wickedness of man was great on the earth. . . . And it repented the JEHOVAH that He had made man upon the earth. . . . And the JEHOVAH said, I will destroy man whom I have created." And again, immediately after the Flood, the generations of the good seed and of the seed of the serpent were chronicled in the same way as before (chap. x.; chap. xi., from verse 10). And so, again, in the patriarchal Church,—the generations of the children of the covenant were distinct from the generations of Esau, Ishmael, and others (verse 36). And let us not forget that in "the books" and in "the Book of Life" the same is preserved to the present day (Rev. xx. 12). And therefore, in contracting marriages for our children, should we not be careful to obey the Apostle's injunction: "Be ye not unequally yoked together with unbelievers. . . . For what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 14, 15.) As the last consignment of unbelievers to eternal punishment is revealed to us, should we not pause over the subject of the evil nature with perfect awe? should we not look into its abyss? should we not escape for our lives, nor stay in all the plain, lest we be consumed? That final consignment is the awful thing of Revelation (Matt. xxv., from verse 31; Rev. xx. 14, 15). It not only explains to us the why and the wherefore of God instituting or suffering the deadly conflict in which we are engaged: "it

repented the JEHOVAH that He had made man." But in His compassion, mercy, love, and justice,—in the gift of His beloved Son to stay the sword of justice, and of His Holy Spirit to recover, we do see the fierce power, the fell nature, there was to destroy. Let us reflect seriously upon our state, and remember the words of one whom Satan had desired to have: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The history of Job belongs to the early patriarchal period. I have always said, I believe Job was of the family of Jacob, one of the sons of Issachar (Gen. xlv. 13); and his three friends, descendants of Esau and of others without the covenant of grace (ii. 11; Gen. xxxvi. 15; xxv. 2; xxxviii. 2; Jer. xlix. 7, 20; Amos i. 11, 12; Hab. iii. 3): so precise was the Spirit of Inspiration in the details of the families of the earth before the Messiah came. And these particularities will enable us to understand the history of those in this book so emphatically called Satan, an adversary. No mitigation of the sentence, no apparent combination of "good and evil;" but tares. The history was given at that early period of the true Church to reveal "the wicked one;" whether entirely as an unseen, disembodied spirit, or in men not within the bond of the covenant of grace, or as both, we do not know. But that the free grace of God to men was the thing that Satan hated is evident from his fierce interrogation: "Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?" Let us earnestly pray that the whole world may be brought into that bond of peace, that none may envy.

"There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that

there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" (i. 6, 7, 8.)

I should like my reader to read this chapter,—the relation is most graphic. The Lord gave Satan permission, or suffered him, to exercise his power against Job,—first, in the Sabeans; secondly, in causing fire to fall from heaven; thirdly, in the Chaldeans; fourthly, in bringing a great wind from the wilderness, that smote the house of his sons, that they died.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." (ii. 1, 2.)

Again was permission given to the adversary against Job, to tempt him, to try him to the utmost; and as we read the history we see how his spirit was moved almost to distrust God: "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. . . Oh that I might have my request; and that God would grant me the thing that I long for! even that it would please God to destroy me; that He would let loose His hand and cut me off!" (vi. 4, 8.) And if chaps. iii. vi., vii., x., xvi., xix., and xxiii. be read here, the same conflict of despondency, hope, love, and confidence in God will be seen: "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. Am I a sea, or a whale, that Thou settest a watch over me? When I say, My bed shall comfort me, my couch shall ease my complaint; then Thou scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling, and death rather than my life. I loathe it; I would not live alway. . . . I have sinned: what shall I do unto Thee, O thou preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? And why dost not Thou pardon my transgression, and take away mine

iniquity?" I say, let the whole of this spiritual conflict be read, to see what a child of God may be when not under the hidings of God's face for sin, but at a moment when pronounced by Him to be perfect as justified by Himself, and upright in the integrity of his life: "Still he holdeth fast his integrity, although thou movedst Me against him, to destroy him without a cause." (ii. 3.) As we see the storm arise, and beat upon the soul of this man of God, we wonder at its severity, and the repose of the Almighty behind the blackening, ever-deepening cloud. But we know that the history, the spiritual conflict, was to form a part of Revelation, to be to every believer a revelation of the unseen spiritual powers by which we are surrounded; to assure us and to strengthen us for the whole conflict of life, and to say, "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him."

But who was the mover of this sedition in the kingdom of God? Satan. And this is precisely the point I want to bring my readers to; and I believe we do not realize the fact as we ought,—his personality, or his individuality. Here he stands before us,—a being,—an enemy to God and man, revealed by God Himself. The Word of God is true, every word is true; and if we do not receive it, believe in it, live and die on it, we shall believe it to our cost. When from heaven we look back upon this Inspired Book, we shall see in it the unfathomed love and mercy of God, the profound wisdom of God; spiritual things, "heavenly things,"—in human language, that they might meet the human and spiritual necessity; we shall see in it the light and glory of God,—His tender compassion in giving it to the Church, to be given to the whole world. The revelation of Satan is one of the fundamental doctrines of it. We are not to ignore it, to explain it away, to say the Orientals were superstitious about evil spirits, to say that this teaching of the Bible is a myth, the policy of the Divine government to keep the world in order. The doctrine of the devil is a true one; and if

we reject it we do reject Revelation altogether;—the truth of Christ, the salvation of our souls, and the gift of eternal life. There is not a being upon this earth, and there never has been but One, in whom Satan does not dwell in some form or other. The most holy, the most spiritually-minded, are not entirely free from the evil nature in this life, save as justified by grace. “Why callest thou Me good? there is none good but one, that is, God.” In addressing Christ “Good Master,” the young man here mentioned was very near the kingdom of God (Matt. xix. 16), for no other was ever good. “God is a Spirit,” said Christ; and the devil is revealed to us a spirit, an evil spirit, an unclean spirit, foul spirit, spirit of error, spirit of bondage, the spirit of Antichrist. As we glance over the world’s history, from Noah after the awful judgment of the Flood (Gen. ix. 21),—in Sodom, in the Canaanites, in Babylon, in Greece, in Rome, in our Dark Ages, in the Bible,—do we not see everywhere monsters of iniquity and of blood: the truth that the Holy One proclaimed,—“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning”? He is the cause of all the evil in the world, bodily, spiritually; and in the wreck and ruin of the material world,—as in the case of the smitten Job, in the death of his sons, and in the destruction of all his property: “Naked came I out of my mother’s womb, and naked shall I return thither.” (ii. 21.)

Oh, I say, beware of thinking lightly of this power: of Satan. He is an evil spirit, going to and fro in the earth, and walking up and down in it; “walking about, seeking whom he may devour.” He is not always tempting the same person, not always assaulting; but departs for a season, and returns as a roaring lion to the child of God, as he did to Christ. Not so to the spiritually dead. He leaves him in his sins, to revel in them as he will. And in the masses of the people how manifold is sin! We may call sin by what name we like; but sin is Satan. Who was it murdered Abel? Christ said it was the devil. (John viii. 44.) Who was it that said, “I will slay my

brother Jacob"? God knew it was Satan when he said, "Jacob have I loved, but Esau have I hated." Who was it that ordered all the male children of Israel to be destroyed, because he thought the people more and mightier than himself? "The destroyer," in Pharaoh. Who was it that cast the javelin, and said, "I will smite David even to the wall with it"? "The evil spirit from the Lord, in Saul." Who was it that slew all the children that were in Bethlehem, that he might destroy Him whom the star proclaimed King of the Jews? "The great red dragon," in Herod. (Rev. xii. 4.) Who was it betrayed Christ? He Himself said, "the devil." (John vi. 70; xiii. 27.) Who was it that crucified Christ? "The powers of darkness." Then, I say, let us not make light of this doctrine of Satan as it is taught us in the Word of God; but worship Him who has said, who is saying, and would have it proclaimed to every creature till all be restored, "If I by the Spirit of God cast out Satan, then the kingdom of God is come unto you." Nothing but the closest communion with God in prayer can do this. I can never repeat often enough His other words (Matt. vii. 7, 8, 11).

"Of whom a man is *overcome*, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and *overcome*, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Pet. ii.)

Job overcame the fiery ordeal, and God reappeared to him from behind the cloud; but in his day of overwhelming trial he was a type of Christ in His more engulfing sorrow and affliction; and I think too of His Church, one with Him; for He told her of the cup she must drink, of the crucible in which she must be refined, of the baptism with which she must be baptized, of the tribulation she must endure; but added, "Be

of good cheer ; I have overcome the world." "Be thou faithful unto death, and I will give thee a crown of life."

But if my reader would see the maze of this world,—the strange, intricate, mazy paths he has to wind his way through, to find his way through,—let him read them in the colloquy of the friends of Job with him ; for in the whole range of history, sacred or profane, there is no more strange matter, no more rare mixture of truth, wisdom, taunt, and "enmity." But let him read these chapters separately ; remembering the enemy who spake, but who was by the grace of God cast out, and the speakers all accepted, for Job's sake (xli. 8), "in the beloved." (Eph. i. 6.)

"Remember, I pray thee, who ever perished being innocent ? or where were the righteous cut off ?

"Even as I have seen, they that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His nostrils are they consumed." (Chap. iv.)

"I have seen the wicked taking root : but suddenly I cursed his habitation. His children are far from safety"—Job's children had died in the house smitten by the wind from the wilderness,—“they are crushed in the gate, and there is none to deliver them.

"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground ; yet man is born unto trouble, as the sparks fly upward.

"Behold, happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty. . . . He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

"Lo this, we have searched it, so it is ; hear it, and know thou it for thy good." (Chap. v.)

"If thou wert pure and upright ; surely now God would awake for thee, and make the habitation of thy righteousness

prosperous. Though thy beginning was small, yet thy latter end should greatly increase.

"Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand." (Chap. viii.)

"Oh, that God would speak, and open His lips against thee. . . . Know therefore that God exacteth of thee less than thine iniquity deserveth. . . . If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles." (ii.)

"Are the consolations of God small with thee? is there any secret thing with thee? The wicked man travaileth with pain all his days. . . . He shall not be rich, neither shall his substance continue." (xv.)

"Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him.

"For he is cast into a net by his own feet, and he walketh upon a snare.

"His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

"He shall be driven from light into darkness, and chased out of the world.

"Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God." (xviii.)

"The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.

"Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall perish for ever like his own dung.

"His bones are full of the sin of his youth, which shall lie down with him in the dust.

"He hath swallowed down riches, and he shall vomit them up again ; God shall cast them out of his belly.

"The heaven shall reveal his iniquity ; and the earth shall rise up against him.

"This is the portion of a wicked man from God, and the heritage appointed unto him by God." (xx.) So bitter were the words of this speaker, that Job said, "Suffer me that I may speak. And after that I have spoken, mock on." (xxi. 3.)

Then Eliphaz the Temanite again spake, "Is not thy wickedness great ? and thine iniquities infinite ?

"Thou hast sent widows away empty, and the arms of the fatherless have been broken.

"Therefore snares are round about thee, and sudden fear troubleth thee.

"Acquaint now thyself with God, and be at peace : thereby good shall come unto thee. If thou return to the Almighty, thou shalt be built up. Yea, the Almighty shall be thy defence." (xxii.)

"So these three men ceased to answer Job, because he was righteous in his own eyes.

"Then was kindled the wrath of Elihu, against Job was his wrath kindled, because he justified himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job. And Elihu said, I am young, and ye are very old. . . . But there is a spirit in man : and the inspiration of the Almighty giveth them understanding. Great men are not always wise : neither do the aged understand judgment. Therefore I said, Hearken to me, I also will show mine opinion. For I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine that hath no vent ; it is ready to burst like new bottles." (xxxii.)

"Mark well, O Job ; hearken unto me : hold thy peace, and I will speak. If thou hast anything to say, answer me : speak,

for I desire to justify thee. If not, hearken unto me: hold thy peace, and I shall teach thee wisdom." (xxxiii.)

"What man is like Job, who drinketh up scorning like water? Which goeth in company with the workers of iniquity, and walketh with wicked men. . . .

"My desire is that Job may be tried unto the end because of his answers for wicked men.

"For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God." (34, 36, 37.)

Let these 34, 35, and 36 chapters be read here, to see what may be the presumption of a youth against a veteran believer, of whom God had said, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

I could not forbear thus extracting this graphic description of human nature: it was written for all ages. As I have often said, Revelation was as much given to reveal man to himself, as it was to reveal God to him. And surely this misconception of a justified man, and one who avoided evil, should teach us to moderate our judgment, and to leave all for the judgment-day; for the moment after death, when every heart will be revealed in midday clearness: "Then shall I know even as I am known." Nothing will be concealed then. Every heart will be open to itself, every life a living page open to all; and perhaps the sentence of the righteous Judge will be by individual conscience, for conscience is the Spirit of God. I am sure, if we would realize that moment more,—“The Judge standeth before the door,” “The coming of the Lord draweth nigh,”—we should be less like Job’s friends. But look beyond, to that crown of righteousness that is laid up for believers,—to the transcendent moment when our names shall be found “in the Lamb’s book of life;” not “blotted out,” not from any merit of our own, but by the sovereign mercy of the Judge, “the Son of man.” (Matt. xxv. 31.) “He that followeth after mercy, findeth life.” That same “Son of Man,” “Lamb of

God," said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, a sin-offering lieth at the door."—(Literal translation.) And so in the history of Job: God accepted him when he prayed for his friends; and them, when they offered "seven bullocks and seven rams for a burnt offering." And this should be the winding-up of all history; even to the bringing into the Church of Christ the Sabeans and the Chaldeans. And if they will not come, then remains the fulfilment of the parable: "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

Without some such experience as this of Job, we may very justly suspect that we are friends and allies of Satan, and not his opponents,—enemies of Christ, and not His friends. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen an end of the Lord; that the Lord is very pitiful, and of tender mercy."

In 1 Chron. xxi. there is a remarkable instance of the agency of Satan. David had been very victorious over the Ammonites and the Philistines; and in the flush of victory, without doubt, his heart, and the heart of Israel, had been lifted up with pride. They may even have committed some sin offensive to God, from which He would awaken them; for we read as it were the sequence of the history: "*And Satan stood up against Israel, and provoked David to number Israel.*" As though Satan, provoked at their success, determined to mar the glory of the victory, and to bring a reproach upon the people of God before the world. And is not this what he is ever doing? The whole chapter should be read here, together with 2 Sam. xxiv., where it is rendered, "And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." From the seeming discrepancy of the two records we arrive at the truth. Both David and the people had sinned; and God *suffered* His vassal, Satan in David, so to prevail as to bring about the just

punishment of both. "He moved David against them to say, Go, number Israel:" that was, He *suffered* his pride to work, and to prevail, till his desire to be great brought down a great judgment upon himself and people. "The JEHOVAH sent pestilence upon Israel: and there fell of Israel seventy thousand men." If we would see this doctrine of the *sufferance* of evil by God, we may do so in many striking instances; as also His withholding from evil, when in His infinite wisdom He thought fit to do so. We see His *sufferance* of the power of the serpent in Eve to be overruled by Almighty blessing. We hear Him saying to Abimelech, "I withheld thee from sinning against Me: therefore *suffered* I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine." (Gen. xx. 3, 6, 7, 12, 18, 19; xxvi. 8—11.) But the third verse of chapter twenty is still stronger: "*God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman that thou hast taken; for she is a man's wife.*" Sarah was a type of the Church,—of every true believer, as the wife of Christ,—in spiritual union with Him whom Abraham represented. "The beggar died, and was carried by the angels into Abraham's bosom." (Luke xvi. 22.)

When another of the monuments of the everlasting Covenant had fled in hope and fear from the face of the oppressing Laban, we read, "*God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.*" And we hear the called, and chosen, and sanctified child of God saying to Laban, "These twenty years have I been with thee. . . . Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen my affliction and the labour of my hands, and rebuked thee yesternight." (Gen. xxxi. 24, 33, 41, 42.)

And when the life of the infant Jesus was to be preserved

from the destroyer we read, "The wise men being warned of God in a dream that they should not return to Herod. . . . And the Angel of the Lord appeared to Joseph in a dream." (Matt. ii. 12, 13.) But when His time was come, that what had been written of Christ must be fulfilled, the warning voice from God was not listened to. "When Pilate was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that Man : for I have suffered many things in a dream because of Him." (xxvii. 19.) But over that *sufferance* and rejection of warning was written, "Knowest thou not that I have power to crucify Thee, and have power to release Thee? Jesus answered, Thou couldst have no power at all against Me, except it were given thee from above : therefore he that delivered Me unto thee hath the greater sin." The meaning here is, that God had *suffered* the power of Satan in the Jews, whom Judas represented, to prevail. "From thenceforth Pilate sought to release Him : but *the Jews* cried out, saying, If thou let this man go, thou art not Cæsar's friend. . . . They cried out, Away with Him, away with Him : crucify Him ! Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no King but Cæsar." (John xix. 10, 15.) Satan, "the great red dragon, prevailed." But oh, let us not think that this spiritual conflict is at an end. If we are spiritual beings, born of God, we shall have dreams of warning, visions of warning, voices of warning, from the holy Oracle of the Word of God ; the voice of conscience, which is the voice of God. And we shall do well to walk by these, to live by these : for I would have my reader note, of all these instances, and of many more I might quote, not one word about the past from the unseen world : what is done is done, and passed into the past account. Not one ministering spirit, sent forth to minister to them who shall be heirs of salvation, ever tells of the judgment passed,—of the state of those who have stood at the bar of God, and heard their sentence passed. The saints which arose and came out of the graves said nothing ; the son of the widow of Nain said

nothing ; Lazarus said nothing ; Christ said nothing after His resurrection : all was for the future. God knew the future is all before us,—that the page of the past is sealed, not to be opened till that first moment after death, that first great day in the spiritual world. There is that world ; and we are now surrounded by unseen spirits,—by the Holy Trinity, by Satan tempting us, and oft in sudden assault and wrestling conflict to overcome. When Christ would prepare and strengthen His disciples for the coming storm, the tremendous shock of His crucifixion, by the vision of the transfiguration, Moses and Elias did not tell them of the place of glory they had come from, but talked to Jesus of “His decease which He should accomplish at Jerusalem.” (Luke ix. 31 ; Mark ix. 4.) But although He had just before the transfiguration spoken to them of it : “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day” (Luke ix. 22) ; and many other times ; and again immediately after the vision of His glory, “He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.” (Mark ix. 9.) Still they could only question one with another what the rising from the dead should mean. We are not omniscient beings, have no keen sensibility of the unseen world ; little real communion with it. And hence the sharp rebuke after His resurrection : “O fools, and slow of heart to believe all that the prophets have spoken.” And nothing can show us more our blunted, dead sense of all spiritual realities, than what He once before spoke : “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

The presence of Satan in David, this bold revelation of him, called forth this spontaneous digression : we are dealing with the unseen world, and could not proceed without reflecting solemnly upon the true state of the case. But if the pleading of David with God, under the heavy judgment of the death of seventy thousand of Israel by pestilence, be compared with our Saviour's

description of the children of the kingdom of God in the last judgment (Matt. xxv. from the 34th to the 40th verse), it will be seen how genuine a thing a child of God is, even when under the sudden assaults of Satan, and how alike they are in all ages, self-condemning, Christ extolling. "David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O JEHOVAH my GOD, be on me, and on my father's house; but not on Thy people, that they should be plagued." This was not the voice of Satan in David, but of the Spirit of God. We know also in the case of Uriah the Hittite, how grievously he did sin; but the arrow of the Almighty pierced his soul: "Thou art the man!" And the fifty-first Psalm tells us how the eternal Spirit was the Conqueror over Satan in him,—how a sin-offering lay at the door, and cleansed his polluted soul: as when he numbered Israel, "David built an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offering."

It is in the book of Job that we first meet with this enemy of the people of God under the name of Satan; and so here, when it is written, "Satan stood up against Israel," it is a direct reference to a complainant or accuser in a court of justice; or as in the kingdom of God, in the presence of God; as in Rev. xii. 16, which was a reference to the persecution of the early Christian Church,—to her many trials in Roman courts of law. But where would not this subject lead us? We see him in Babylon (Dan. xxxvii. 6, 24); in the court of Pilate (Mark xv. 3; Luke xxiii. 10); before Agrippa (Acts xxvi. 7). We have no defence to set up but that declared valid by the court of heaven: "They overcame him by the blood of the Lamb, and by the word of their testimony."

Upon this subject,—the existence of the devil,—I do desire to be reverent and solemn. When it had become one of experience,

God most graciously made it one of revelation ; and we cannot neglect the revealed fact without danger of everlasting damnation. Christ, the eternal Son of God ; JEHOVAH, the Holy Trinity ; and Satan, do stand upon the Divine page of revelation, opposed to each other, and in deadly conflict. And, I would ask, Is that fact unworthy of our attention, unworthy of engaging all our powers of body, soul, and spirit,—that cost uncreated Wisdom the plan of salvation, the work of creation, the work of redemption, and is costing Him the work of recovery, or of the restitution of all things? I say is this state of the case unworthy of our earnest co-operation, of our droplet in the ocean of resolve and of eternal love? No one was ever so zealous to expose the devil as Christ. (Matt. xii. from the 24th to the 30th verse.) He spoke of him as a great king, or power, who had subordinate powers obedient to him ; and his kingdom He ever called “the kingdom of darkness ;” and declared that it was only by the work of “the Spirit of God” that the kingdom of God can come and finally overturn and destroy the empire of Satan. By the names the Spirit of Inspiration employed to designate the evil spirit, we gain a knowledge of the multitude of forms in which he exists. His name, “Legion,” does not answer to the innumerable evils of his nature ; and we should do better to regard him as a sinful nature by which the human race is corrupted, and which pervades our fallen inheritance. There are so many seeming refinements, dainty forms in which he may exist, that the world does not only not detect him, but worships him in them. But I will copy from Cruden some of the names by which he is revealed, and then leave my reader to behold Christ in glorious contrast, out of whom the sinner must remain in the city of destruction, and perish eternally. “DEVIL! A most wicked angel, the implacable enemy and tempter of the human race, especially believers, whom he desires to devour.” (1 Pet. v. 8.) He is called Abaddon in Hebrew, Apollyon in Greek,—that is, destroyer (Rev. ix. 11) ; Angel of the bottomless pit ; Prince of

the world (John xii. 31); Prince of darkness (Eph. vi. 12); a roaring lion, and an adversary (1 Pet. v. 8); a sinner from the beginning (1 John iii. 8); Beelzebub (Matt. xii. 24); Accuser (Rev. xii. 10); Belial (2 Cor. vi. 15); Deceiver (Rev. xx. 10); Dragon (xii. 7); Liar (John viii. 44); Leviathan (Isa. xxvii. 1); Lucifer (xiv. 12); Murderer (John viii. 44); Serpent (Isa. xxvii. 1); Satan (Job i. 2); Tormentor (Matt. xviii.); the god of this world (2 Cor. iv. 4). And I may add two more names here: "Death and Hell" (Rev. vi. 8; xx. 14). All those who believe not in Christ are under the empire and power of Satan. We may now return to the sacred page to see again this evil spirit as he is revealed to us. "The Lord give us understanding in all things."

In 1 Kings xxii. is one of the most remarkable of these revelations. Ahab was seduced, and persuaded by false prophets to go up to Ramoth Gilead, to battle against Syria: "The Lord shall deliver it into the King's hand." But Jehoshaphat, King of Judah, the ally of Ahab, King of Israel, advised him to ask further counsel of the Lord before going. "Inquire, I pray thee, at the word of the Lord to-day." "Is there not here a prophet of the Lord besides, that we might inquire of him? There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Micaiah was, however, sent for, and the two kings seated upon their thrones heard from him the answer of the Lord. My reader should here turn to Ex. xxv. 22 and to Deut. i. 17, to see the manner in which Israel inquired of the Lord. It is the vision made to Micaiah at that time to which I wish to direct attention. It was of nothing less than the invisible world, the same as was seen by the Prophet Isaiah (chap. vi.). Doubtless the vision was made to the prophet in the holy of holies in the Temple. "And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. So he came to the King. And the King said unto him, Micaiah, shall we go

against Ramoth-gilead to battle, or shall we forbear?" But it is not the message from the Lord to Ahab, although that was from God the eternal Spirit, but the open vision of the unseen world I wish to set before my reader, to show the spiritual powers by which we are surrounded. I therefore pass over the message to the vision itself. "I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in all *his* prophets. And He said, Thou shalt persuade him, and prevail also: go forth, and do so." This is what I wish to show,—that the enemy of souls having been overthrown by Christ, as much by "the WORD" rolling ages before the time of Ahab as now when He is the Conqueror in glory, he is His vassal, and can only do what he does by *sufferance*. We have seen the permission given to him in the history of Job, and the words of the Victor in Christ, "Seeking whom he *may* devour." "Then the Lord answered Job out of the whirlwind, and said,"—alike of the evil spirit as of the sea,—"*Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed.*" We must remember Ahab had married the daughter of the King of the Sidonians, and not only worshipped her gods, Baal and Astarte, but introduced them into Israel. Astarte, the singular of Astaroth, was the goddess of the Phœnicians, in Scripture called the Queen of Heaven (Jer. xliv. 17—25), by many supposed to mean the moon. Solomon had before introduced the worship of this goddess (1 Kings xi. 5), and built her a temple on the Mount of Olives, which, on account of this and other idols, was called the mountain of corruption. (2 Kings xxiii. 13.) It was for these enormities Elijah was sent to Ahab and to Jezebel. "Ye have forsaken

the commandments of the Lord, and thou hast followed Baalim." (1 Book xviii. 18.) And hence the more stern reprobation by Micaiah: "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace." (xxii. 17.) And hence the vision now before us, of the Lord sitting on His throne. "Ahab did fall at Ramoth-gilead. The king died at even: and the blood ran out of the wound into the chariot. And the dogs licked up the blood," as had been foretold. (xxi. 19.) The subject of the idolatry of the world's history has so occupied the mind of the writer, and she sees the mystery of it so deep, so unfathomable, so engulfing, that she sees the why and the wherefore of this unveiling of the spiritual world for the punishment of its sin. It may have been that the everlasting covenant of the sun and the moon, made by the true God with Israel, was the origin of the carnal, literalizing sin, of the melancholy corruption. (Jer. xxxi. 35, 36, 37.) And hence the revelation of these evil spirits in the prophets of the gods, and against the worshippers of the gods, too, when God called them to do His will: "Who shall persuade Ahab? . . . Thou shalt persuade him, and prevail also." I am only extracting this to show the doctrine of the devil as it is revealed to us, and we must accept it, or reject the blessed volume of the Word of God. Let 2 Thess. ii.,—which was a prophecy of the Romish Antichrist, a vision of him before he appeared,—be compared with this vision and these ancient histories of idolatry, and the same great mover of sedition, the devil, will be seen in them all. Oh, I say, let us beware how we swerve back into idolatry, into Rome! "He as God sitteth in the temple of God, showing himself that He is God." May there not be idolatry as great as Solomon's and Ahab's? No: we trust we have now too many Josiahs in the camp. (2 Kings xxiii.)

But while we trace this doctrine of the devil, let us fill up the hiatus by visions of the kingdom of God upon earth. Let

Hebrew xii. be read here. In it is one of these transcendent revelations ; but mixed with so much caution, I would the chapter should be read. After that chronicle of Old Testament believers in the eleventh chapter, St. Paul went on to say, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith ; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." It will be seen here that the Apostle, as it were, adds Jesus to the list of worthies he had enumerated ; as though he had said, Look no longer to examples of human frailties, but to your perfect Example, and to the Author and Finisher of your spiritual life. And look steadfastly ; look believingly ; look patiently ; look continually ; look, look still. Look, sin-bitten men ; look, each one with his besetting sin, as the people looked to the serpent in the wilderness ; and although many times repulsed, as the woman of Canaan was whose daughter was grievously vexed with a devil, still look on, and help will come : "Her daughter was made whole from that very hour." And do not fear the crucible, said the Apostle, look still to the cross, and to the Victor "at the right hand of the throne of God." And he said, Do this because we are compassed, as it were pressed, "about with so great a cloud of witnesses," seen and unseen ;—perhaps by all those fathers in the kingdom of God, who, he said, had gone before. For in the chapter he goes on to say, Ye are not come unto Mount Sinai that burned with fire, nor unto blackness, and darkness, and tempest ; but ye are come, to what ? To the kingdom of heaven upon earth. Not to Mount Sinai, I repeat,—not to the terrors of the law, not to the bar of condemnation for our sins ;

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,—to the general assembly and *Church of the first-born, which are written in heaven.*" Referring to the men of faith in the eleventh chapter,—the true and faithful of the Jewish Church, then one with the Christian Church; as when Christ said, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God." If we are born of God, by the eye of faith we see this now: and this is the Apostle's meaning. Ye are come now "to the general assembly and Church of the first-born, which are written in heaven, *and to God the Judge of all*, and to the spirits of just men made perfect; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." I never read this passage but I think how short is the moment before we shall be in this unseen world, when we shall know even as also we shall be known. I say these visions of the future are refreshing in the land of the enemy,—an oasis in the wilderness,—*"the garden of the Lord"* in the desert. But they in no way render obsolete the doctrine of the devil: he crept into paradise,—into the hearts of the three most choice disciples of our Lord (Matt. x. 2, compared with xx., from the 20th to the 28th verse; xvi. 23; Luke xxii. 31, 61; Mark ix. 2; Matt. xxvi. 37.) And I would say to those who are sceptical about the fact of his real being, his personality; to those who make light of the fact; who believe the teaching of it is only a myth to keep the world in order, and who ridicule the experience of the soldiers of the cross, who, like their Master, do know of sudden and deadly assault; who do know that he is permitted to have access to the human mind,—of his deep-laid schemes,—wily, sudden, and powerful assaults: I say, Let such beware! In death they may know the truth. In the dark valley and shadow of death they may be assaulted: in the day of judgment too late they will know the truth. I have not only seen the living, but the dying, under the cloud of sin:

the old demon unbelief affrighting the soul in death. And then, what is sin but condemnation? Oh, I say, beware! "The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Thus we see there are but two states, either in this world or in that which is to come. Two kingdoms; two governments; two princes,—“the Prince of Life,” “the Prince of Peace;” and “the prince of this world,” “the prince of darkness.” Only two Gods,—“the God and Father of our Lord and Saviour Jesus Christ,” and therefore our God and Father; and “the god of this world.” To which of these two states do we belong? We have nothing to do with the evil power, but that we should feel it, know it,—that it should bring us to Christ, and keep us in Him, till we are finally and for ever delivered by Him “who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in Whom we have redemption through His blood, even the forgiveness of sins.” (Col. i. 13.)

“After that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus.” (Gal. iii. 26.)

“O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.” (1 Tim. vi. 11—14.)

I repeat, to which of these estates do we belong? At death we either wake up to innocence, peace, and eternal life,—to life in God; or to condemnation, remorse, torment, “which is the second death” (Rev. ii. 11; xx. 6, 14; xxi. 8),—to ever-

lasting life in the devil. At death the entire separation takes place: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Depart from me, ye *cursed*, into everlasting fire, prepared for the devil and his angels." (Matt. xxv. 34, 41.) This is the *curse* of the broken law: sin unremoved, forgiveness unsealed. "As many as are of the works of the law are under the *curse*: for it is written, *Cursed* is every one that continueth not in all things which are written in the book of the law to do them." (Gal. iii.) And thus it is that in the very end of the canon of Holy Scripture we see those who trust in the law, who say, "We are Moses' disciples," "cast into the lake of fire;" and those whose names are found written in the book of life spiritually and eternally one with "the Lamb of God," citizens of the eternal city. (Rev. xx. 12, 15; xxi. 9, 22.) Therefore it is not a matter of abstract faith, but of spiritual union with Christ now. Seven times He reared the standard, set the goal, "He that overcometh;" and the eighth time He proclaimed, "They *overcame* him,"—"that old serpent the devil and Satan, which *deceiveth* the whole world,"—"they overcame him by the blood of the Lamb, and by the word of their testimony." Therefore let us hold fast to "the anchor of the soul, both sure and steadfast," for there is no moral victory or spiritual triumph anywhere else. I may therefore continue my subject on the doctrine of the devil, rejoicing only that we are safely anchored, delivered.

In Zech. ii. 10 we read: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. . . . Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation." This was written at the time of the return of the captivity from Babylon, when the Lord JEHOVAH returned again to His people in the holy city. The time had come for the temple to be restored. Here was a work to be done, and so here again was a scene of spiritual

conflict between Him and His adversary: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (iii. 1, 2.) Although the temple was not yet rebuilt, the scene was laid as in the holy of holies of the temple. Joshua the high priest was standing there to minister, and to inquire of the glorious Shekinah resting there. How careful, then, should we be to join heart and hand in co-operation with all the Lord's people in their different works, and not to hinder any whom He has called; lest we not only be found doing the devil's work, but lest also we should be the cause of the loss of souls for whom Christ has died,—for whom He met the demand of justice, whose ransom price He paid. If He humbled Himself, even to the death of the Cross, should we not cultivate His Holy Spirit, and be humble as He was? I cannot imagine a deeper hell in another world than to know that we have been the cause of the loss of souls. With that knowledge, could heaven be heaven to us? Christ said He had never lost a soul that had been given to Him; and should we not walk cautiously lest we should lose any? "They that turn many to righteousness shall shine as the stars of the firmament for ever and ever."

But "the angel of the Lord" of the first verse was "the Word," who was in the beginning. In the second verse there is, by Him, the same form of address to the Lord almighty as in Ps. cx. 1; Matt. xxii. 44; Acts ii. 34. The First and Second Persons of the Holy Trinity were signified, and were there. It is in this book we read, "Awake, O sword, against the man that is *my fellow*, saith the Lord of hosts." (xiii. 7.) And so it is the First and Second Persons of the Holy Trinity who are seen in these verses,—*"the Word,"* who St. John says was with God, and was God. The Chaldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word MEMRA,

which signifies "the Word," in those places where Moses wrote the name JEHOVAH; and it is generally thought that under this term the paraphrasts would intimate "the Son of God," or from it they drew their belief that their Messiah would be a Divine person. They ascribed to MEMRA all the attributes of the Deity; or in other words, they believed in the Deity of the Word. All this seems to have been a national article of belief. They said it was MEMRA, or the Word, who created the world,—who gave the law to Moses on Mount Sinai,—who ruled, reigned, and wrought all the miracles of the Jewish dispensation.

It is in this doctrine of the Word that we find the doctrine of the eternal Son of God. He was ever with the Father, "as one brought up with Him." Because God is an omniscient Being, what we call present, past, and future are always equally present to Him; and as Almighty, He who wrought all miracles could assume the human form when He would: thus we read, there wrestled a *man* with Jacob,—the angel of the covenant; and three men appeared to Abraham,—the Holy Trinity. The doctrine of the Son of God was very largely taught in the Old Testament. (Ps. ii. 6, 7, 12; Isa. ix. 6.) "The form of the fourth is like the Son of God." (Dan. iii. 25.) In His complex nature He was the Word, or the Lord. "He that hath seen Me hath seen the Father. Believest thou not that I am in the Father, and the Father in Me?" St. Paul taught the same when he wrote Col. i. 12, 13, 14, 16, 17; and St. John in the opening of his Gospel: "In the beginning was the Word,"—the MEMRA of the paraphrasts, the JEHOVAH of the Old Testament,—“and the Word was with God, and the Word was God.

“The same was in the beginning with God.

“All things were made by Him; and without Him was not anything made that was made.

“In Him was life; and the life was the light of men. . . .

“He was in the world, and the world was made by Him, and the world knew Him not. . . .

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father)."

I simply wish to preserve the distinction between the Word and the Messiah, or the Anointed One, the Son of God. We could not say the Messiah, the Christ, or "the Son of God," was made flesh; but the Word, the almighty Creator, who spake all things into being, who had wrought all the miracles of the world's history, "was made flesh." And hence, as I have said, the conclusion of the Jews that their Messiah would be a Divine Person, "the Son of God." "Thou art the Christ, the Son of the living God," said Peter; but the Son in His complex nature was God, His "fellow," who had been ever with God. And this is the Divine Person we see in these verses in Zechariah, and throughout the book. It is said even He would not rebuke Satan, but said, "The Lord rebuke thee, O Satan." If the fourth chapter of Ezra be read here it will entirely explain this scene before the almighty Builder of the Temple. There were adversaries to the rebuilding of the ancient edifice, and to the restoration of the city; and hence here the use of the name Satan, the adversary, in the enemies of the work. I say read the striking facts. (Ezra iv. 9, 10, 12.)

But it is in this prophecy of Zechariah that we first find the term **BRANCH**, signifying Christ, as a proper name (iii. 8; vi. 12), although we read both in Isaiah (xi. 1) and Jeremiah (xxiii. 5), "I will raise unto David a righteous Branch." Here it has become one of the names of the Messiah, the Anointed One. The name originated in Jacob's blessing upon Joseph; and if we compare the two passages this will be seen. We must remember Joseph was an eminent type of Christ: "Joseph is a fruitful bough," or branch, "even a fruitful bough by a well; whose branch is run over the wall. The archers have sorely grieved him, and shot at him, and hated him." By his terrible afflictions Joseph was a type of Christ: but by them he saved Israel from famine: and Christ gave spiritual sustenance

to us all. "But his bow abode in strength, and the arms of his hands were made strong by the mighty God of Jacob (*from thence is the shepherd, the stone of Israel*)."
(Gen. xlix. 22, 24.) Now compare this with the history of the Church in Zechariah: "And *the angel of the Lord* protested unto Joshua, saying." (iii. 6.) This is the same Being we have seen in the first verse,—"*the Word*," "*the Angel of the Covenant*," whose word had been guaranteed from the beginning, and "*who was God*." "*Thus saith the Lord of hosts*,"—of spiritual armies. Here, again, are the First and the Second Persons of the Holy Trinity: the Second the Spokesman, or Word, of the First. "Behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua." This was "*the stone of Israel*" foreshown by Jacob. "Upon one stone shall be *seven eyes*: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." (Chap. iii.) These *seven eyes* signify the true Church throughout *seven* periods of time. See this explained throughout the book of the Revelation: "*The seven spirits* which are before His throne. In the midst of the *seven candlesticks* one like unto the Son of man. . . . And He had in His right hand *seven stars*. . . . The *mystery* of the *seven stars* which thou sawest in my right hand, and the *seven golden candlesticks*. The *seven stars* are the angels of the *seven Churches*; and the *seven candlesticks* which thou sawest are the *seven Churches*." (i. 4, 13, 16, 20; iv. 5; v. 1; vi. 1, 11, 15.)

My reader must now read the next, the fourth, chapter of Zechariah, and he will see the same symbolical lamps, candlesticks, with a bowl of gold, signifying the Head of the Church in the Churches, the Godhead feeding them with the holy oil of His Spirit from Himself. "This is the word of the Lord unto Zerubbabel, saying" (Zerubbabel was of the royal race of David, and appointed chief of those Jews who came from Babylon; by leave of Cyrus he laid the foundation of the Temple, and restored the worship of the Lord and the usual

sacrifices). The Word, or the Angel of the Covenant said to him, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.

"Who art thou, O great mountain? Before Zerubbabel"—(Zerubbabel was here a type of Christ, of the promised BRANCH, and the great mountain was an emblem of Satan, who was standing to resist the work.) "Before Zerubbabel thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, Grace, grace unto it." Here the spiritual temple is seen to rise to completion. It was to this passage Christ referred when He said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." (Matt. xvii. 20.) Then there was not only the devil in the lunatic son to be cast out, but Christ had just said to Peter, "Get thee behind Me, Satan." (xvi. 23.) And there was then also this adversary in ten thousand forms in the Roman power, to cast out. Then, the victory was one of prophecy (Rev. ii. 10; xii. 10, 11); now, it is one of history. That great mountain that stood so strong in Paganism, and a corrupt empire, became a plain. (xii. 1.) Then let us pray for two things,—the gift of the Spirit, and the final downfall of the great mountain, Satan, before Zerubbabel. The first only can accomplish the second. But we have the promise granted in our own experience, and written in characters of light: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him!"

And again (Zech. vi. 12), we read, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a Priest upon His throne: and the counsel of peace shall be between them

both." The language is very striking: an amnesty, and proclamation of peace between God the Father and the eternal Son, or the BRANCH of the house of Jacob and of David. "On earth peace, good will toward men." He Himself carried on the metaphor of "the fruitful bough" when He spake the words of John xv.: "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Jacob had said, "A fruitful bough," or branch, "by a well; *whose branches run over the wall.*" It is a blessed truth, a consolation that we are branches of "the fruitful Branch." "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

"And He shall be a priest upon His throne." (Zech. vi. 13.) In chapters iii., viii., ix., we have read, "Behold I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts." The reference is to Ex. xxviii. 10—12, to the breastplate of the high priest, upon the stones of which the names of the children of Israel were written: "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." (Ver. 29.) In the Prophet Zechariah, the *seven* names upon the stone of the breastplate of our great High Priest, signify the *seven* Churches of the *seven* periods of time as seen throughout the book of Revelation; and the "seven eyes" signify the *seven* Spirits of God in the seven Churches, fixed upon the stone of the breastplate of our great Intercessor, Christ. Where else can we look, where else can the eye of the Spirit look, where else can the eye of faith rest, but to our names engraven upon His heart? "He shall build the temple of the Lord." Yes: those names were engraven there when He said, "Destroy this temple, and in three days I will raise it up." This was the resolve of love,

and He did accomplish what He resolved to do. And by His resurrection He did raise up the true temple, the spiritual house,—“build the temple of the Lord,” and “bear the glory;” for every true believer rose to life and immortality in Him. Out of Him there is no life. And thus it was Peter said to the high priest, and to his kindred gathered together at Jerusalem, “This is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other.” (Acts iv. 11, 12.)

It was in that prophecy of Jacob that the Messiah was first spoken of as a Shepherd. He had said to Pharaoh, “Thy servants are shepherds;” and they dwelt in the land of Goshen, because “every shepherd was an abomination to the Egyptians.” (Gen. xlv. 34; xlvii. 3.) And as the Lord watched over him there, he could say in his blessing upon Joseph: “From thence is the Shepherd, the Stone of Israel:” metaphor that ever afterwards pervaded the minds of the inspired penmen. (Ps. xxiii. 1; lxxx. 1; Eccl. xii. 11; Isa. xl. 11; Ezek. xxxiv. 5, 8, 12, 23.) And hence the same in this prophecy of Zechariah connected with the BRANCH. (x. 2; xi. 15—17.) Also the memorable words to which “The good Shepherd,” and the Sacrifice for sin, referred with such deep feeling in the moment of His desertion: “Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered.” (xiii. 7; Matt. xxvi. 31.) And if my reader would see this doctrine of Christ the good Shepherd amplified, and made more practical, let him read John x.: “I am the good Shepherd: the good Shepherd giveth His life for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth Me, even so know I the Father: and I lay down my life for the sheep.”

Reader, read this, one of the most touching of all chapters. Such is the network of revelation, a wheel within a wheel, and “the spirit of the living creature was in them.” (Ezek. chaps.

i. and x.) The one eternal Spirit inspired all,—spake in human agents as He would throughout more than forty centuries: and it may be that the one page of the creation was written cycles before,—the record is surpassingly unique,—and perhaps by the very hand that wrote the tables of the law (Ex. xxxi. 18; Deut. ix. 10); the commands for the building of the temple (1 Chron. xxviii. 12—19); perhaps by the very hand that wrote twice upon our earth the indelible truth that He could forgive sin. (John viii. 6—8.) Be this as it may, the finger of God is the Spirit of God. (Luke xi. 20; Matt. xii. 28.) And it was the same Spirit that inspired all: and hence the harmony and the wisdom and the eternal foundation of the Word of God.

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; *even the Lord that hath chosen Jerusalem rebuke thee.*”

What do we learn from this history, from this prophetic vision so graciously vouchsafed to Israel? That union and Christian co-operation are the strength of the Church of Christ; that the calling to membership is universal; that every spiritual man should be at the helm, helping forward “the temple of the Lord,” and not one found to resist. We have seen Christ the universal Master Builder of all ages, and what is done is done for Him, and resistance in the weakest member, or against the weakest agent, is resistance against Him. We have seen that the “might and the power” are His, that He can raise to completion, or He can rebuke for resistance, as He will. Satan, the evil spirit, must be overcome, and the Holy Spirit of God fill the void, till the whole earth be “the temple of the Lord.” We have seen the spiritual house extend, triumphant and almighty in her Head, and on her lofty portal we have seen inscribed, “Fear not, little *flock*; for it is your Father’s good pleasure to give you the kingdom.”

These verses in Zechariah explain to us Jude 9: “Michael

the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee." Michael the archangel meant "the Word," or "the Angel of the covenant;" as in other parts of Scripture (Dan. x. 13—21; Rev. xii. 7) we read, "The Lord buried Moses in a valley in the land of Moab, but no man knoweth of his sepulchre unto this day." (Deut. xxxiv. 6.) Doubtless this was done that the tomb might not become an object of idolatrous worship. And the devil contended with the angel of light to obtain a knowledge of the spot for his evil purpose: "Ye build the sepulchres of the prophets, and your fathers killed them." (Luke xi. 47; Matt. xxiii. 29.) And so deadly is his power, that it is written even the Being of the Covenant durst not bring against him a railing accusation, but said, "The JEHOVAH rebuke thee." The complexity of the Persons of the Godhead is again revealed in this verse, "Awake, O sword, against my Shepherd, and against the man that is my fellow." That complexity of Persons I have before shown in Ps. cxvi. 1; Matt. xxii. 44; Acts ii. 34. And therefore let us not think that the Evil Spirit is not what he is revealed to us to be; but flee to Christ, the only Refuge of fallen nature. We are not to think that we are free from it, as He was, or that we shall escape it, as He did; but to trust to Him for His protecting providence and grace, as for our final deliverance at death. "I will remove the iniquity of that land in one day." (iii. 9.) Here let us rest, as the chaos still seethes in sin, and the work of the Holy Spirit will be as great as the work of the Redeemer has been.

CHAPTER II.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.”—MATT. iv. 1.

THIS leads us on to the subject as taught in the New Testament,—to the temptations and sore conflicts of Christ with the arch enemy. And as we see Him invincible,—“the Holy One, the Conqueror,”—we shall learn to rely alone on His victories, purchase of salvation, and eternal life; and not upon our own strength to resist the enemy, who has cost Him creation and redemption by His own blood.

But before turning to the subject of the temptations of our Lord, let us glance for a moment at the incarnate Evil Spirit of the world's history; and we shall see how he watched the advent of “the Son of God,” knowing full well that by conquest over Him all would be lost.

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered.” (Rev. xii.) This woman was the true Church of Christ, clothed in His righteousness, glory; the moon under her feet was Paganism; and her crown of twelve stars, the twelve tribes of Israel, superseded by the Apostolic Church. She had long travailed in spiritual birth,—in earnest longing for the Messiah.

“And there appeared another wonder in *heaven*,”—heaven here simply means the kingdom of God, as we have seen it

established upon the earth ; “and behold a great red *dragon*, having *seven* heads and ten horns, and *seven* crowns upon his heads. . . . And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” This name dragon is taken in Scripture for the devil, so called because of his great strength and bloody cruelty against the early Christian Church ; as in the ninth verse, “The great dragon, that old serpent, called the Devil, and Satan, which deceiveth the whole world.” But the name always denoted regal and imperial power,—cruel tyrants,—from the dynasty of the Pharaohs, which was both Pagan and cruel. They not only worshipped the crocodile, and other monsters of the Nile and of the sea, but some species of dragons, serpents, or reptiles were kept in their houses by the Egyptians, as household gods. “Thus saith the JEHOVAH GOD ; Behold, I am against thee, Pharaoh king of Egypt, the great *dragon* that lieth in the midst of the rivers, which saith, My river is mine own, and I have made it for myself.” (Ezek. xxix. 3, 4 ; xxxii. 2 ; Isa. xxvii. 1.) This was the Evil Spirit that stood before the Hebrew children in Egypt to devour them as soon as they were born (Exod. i. 16, 22) : the same being throughout *seven* periods of time ; again and again rearing his monster head, although that head was doomed before the foundation of the world. In Herod he stood before the holy mother of our Lord, to devour Him as soon as He was born : in Herod he slew all the children that were in Bethlehem, and in all the coasts thereof, as it had been foretold he would do. (Jer. xxxi. 15.) Thus do we understand the command of the angel of the Lord : “Take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy Him.” And in the beginning of His public ministry the Spiritual Enemy was still there to watch His footsteps,—if it were possible, to ensnare Him by overwhelming temptation. Let us not forget that one of his names is “the Tempter ;” and in the first recorded temptation

he is called the Devil and Satan. I am only teaching the revealed fact that there is a devil, and that his power is deadly and fearful. If the truth stands prominently forth in the history of Christ, let us not think we shall escape him. The reason that he is so little recognised is that the world is led by him captive at his will. Resist him, and he will be the fierce, subtle Apollyon still. (Rev. ix. 11.)

I would enter upon the subject of the temptations of Christ with reverence and solemn awe. It would have been well if the fourth chapter of St. Matthew had not been separated from the third chapter: it is the continuation of the history. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, *This is my beloved Son*, in whom I am well pleased." (Matt. iii. 16, 17.)

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

"And when He had fasted forty days and forty nights, He was afterward an hungred."

In St. Mark there is no separation in the history,—the language is even stronger: "And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." (i. 12, 13.)

St. Luke says, "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." (iv. 1.) So that from the three records we arrive at the fact that God the Holy Ghost was there, and the devil was there, and angels were there. What an army! what a spiritual array! The outer scene,—the desert, and the wild beasts,—but depicted the desolation of the life,—of the war within. St. Paul drew the same sore conflict, when he said, "I have fought with beasts at Ephesus." (1 Cor. xv. 31, 32.) But now mark a particular approach of the devil to Christ, in his more distinct

personality. Thus we read of "the devil and his angels." Evil spirits may have been there before ; but now we read :—

"And when the Tempter came to Him, he said, *If Thou be the Son of God*, command that these stones be made bread." Mark well how the devil had hovered about the scene of the baptism, and heard the voice of God : "*This is my beloved Son.*" The doctrine of the Sonship was a mystery in the kingdom of darkness. How could it be fathomed? to where might it not extend? Perhaps to the very undermining of the foundation of that kingdom. "*If Thou be the Son of God.*"

Mark now the answer of the mighty Warrior, of "the Word" Himself, who had been made flesh : "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He quoted from Moses (Deut. viii. 3) doubtless the words He had dictated to Him : "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the JEHOVAH doth man live."

It is a very remarkable circumstance that St. Luke says, "Command this *stone* that it be made bread." Did the devil mean the tried stone, the precious corner-stone, the sure foundation, the body of the Son of God? And was it prophetic of that temptation that His Church should afterwards yield to the making of that body bread? Let my reader read here John vi., from the 31st verse ; for it is very remarkable that in Christ's summary or explanation of that chapter—and it is the chapter upon which the doctrine of transubstantiation is founded—He quoted the same passage in other words. And the subject both of Moses and Christ was the manna in the wilderness : "What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life." I say, let this chapter be care-

fully read, and the subject reflected upon. The soul must have spiritual sustenance, and not bread alone. The Son of man is now in heaven, and not in the bread of the Eucharist.

"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, *If Thou be the Son of God*, cast Thyself down: for it is written, He shall give His angels charge concerning Thee; and in their hands shall they bear Thee up, lest at any time Thou dash Thy foot against a stone." There was a connection in the mind of the devil between "the Son of God" and the Messiah, —the anointed One: he had some mysterious knowledge of the truth; and at the baptism he had heard the voice, "*This is my beloved Son.*" "The devils believe and tremble." It is very remarkable that he should have quoted from one of the most striking prophecies we have of Christ (Psalm cxli. 11, 12); and that Christ should have answered him from one of the most striking passages we have on the subject of temptation: "Ye shall not tempt the JEHOVAH your God, as ye tempted Him in Massah." (Deut. vi. 16.) The original history is in Ex. xvii., where the people murmured for want of water, and God commanded Moses to strike and fetch water out of the rock; and he called the name of the place Massah and Meribah, because of the chiding of the Children of Israel, and because they tempted the Lord, saying, "Is the Lord among us, or not?" Massah means temptation. (Deut. ix. 22; xxxiii. 8; Num. xiv. 22.) And as we read the history in the twentieth chapter, and hear the sentence of death passed upon Moses there, do we not understand Christ's prompt reply to the Tempter: "Thou shalt not tempt the Lord thy God"? Here is the grand distinction between the fallen and the unfallen being: Moses tempted God by impatience and unbelief; Christ glorified Him by obedience and prompt repudiation of evil.

The third temptation was not less remarkable as relating to the Sonship of Christ, because the devil knew Him to be the heir of all things. Christ's own parable upon the subject of

His Heirship would alone explain this third temptation (Matt. xxi. from the 37th verse): "Last of all he sent unto them his son, saying, They will reverence my son. But they said, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." I say this alone would explain the third temptation; but the Epistles are replete with the doctrine of the Heirship of the Son of God, and of believers with Him. "If children, then heirs; heirs of God, and joint-heirs with Christ. (Rom. viii. 17.) "If a son, then an heir of God through Christ." (Gal. iv. 7, 30.) "Being justified by His grace, we should be made heirs according to the hope of eternal life." (Tit. iii. 7; Heb. i. 2, 14; xi. 7, 9.) I have thus extracted this here, not only that it will help us to understand better the third temptation, but also to show our reversionary share in the perfect work of Christ, in His obedience to the Divine law, subjection to the Divine will, and victory over the "Tempter," death, and hell. Without this doctrine of succession or of inheritance, without this reversion of the kingdom of God to ourselves, what would the life of Christ be to us? A mighty abstract that would overwhelm us, condemn us! But no: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned." "As many as received Him, to them gave He power to become the sons of God." "Now are we the sons of God, and it doth not yet appear what we shall be."

The third temptation of St. Matthew is in order made the second by St. Luke; but I preserve the order of St. Matthew, because I think it was only another form of words, a disguised form of the same appeal: "If thou be the Son of God." Still I quote from St. Luke, because the passage is somewhat more forcible, and in detail. "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time."

"And the devil said unto Him, All this power will I give Thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be thine."

The temptation here was that the Son of God should surrender His spiritual dominion for a temporal kingdom: corruption was the leaven of wickedness presented to Him. "The devil, and Satan, which *deceiveth* the whole world." He had heard the inquiry, "Where is He that is born King of the Jews?" and he now comes with the temptation to barter the spiritual for the corrupt inheritance. The seventh chapter of Daniel should be read here. The decadence of three powers lay before "the King of glory;" but Rome in all her power and glory lay before Him also. Would He take the empire, or wade through blood back to His Father's throne? (Rev. iii. 21.) "I saw in the night visions, and, behold, one like *the Son of man* came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (vii. 9, 13, 14, 27.) "The man Gabriel" of this book (ix. 21) proclaimed the same at the Annunciation: "He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (Luke i. 33.) Would "the Son of man" sell His birthright to "the prince of this world" (John xii. 31); His supreme power to "the god of this world"? Would He become the idolater the world is,—kneel at the shrine of temporal glory, worship "the enemy of God"? No: "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The naked decalogue was now the weapon with which the Son of God fought (Deut. vi. 13; x. 20): "the sword of the Spirit, which is the Word of God." Under this form, as the prince and god of this world, all alike, more or less,

do worship the devil : Christ only escaped. And if we had only this one sin to condemn us, if we were not in Christ, we should be in hell : "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii.) Therefore we love the gracious expressions of this Conqueror : "A woman clothed with the sun. The Lamb's wife. . . . Having the glory of God." (Rev. xii. 1 ; xxi. 9, 11.) The true Church of Christ is clothed in His righteousness, His glory.

As I compare the two passages I have before referred to (Dan. vii. 13, 27 ; Matt. iv. 8) I am convinced the third temptation of the Tempter was not only to tempt Christ to barter His kingdom, to make an exchange of it for the kingdoms of this world, but also that there was a subtle effort to *deceive* Him concerning the two kingdoms. Was His, the unseen, spiritual kingdom, a real one? Were not these visible, tangible things, "the kingdoms of this world, and the glory of them," the real object to be desired, the glory of them exhibited in a seducing, overwhelming, overpowering aspect? We must never forget the first great temptation of the human race : "The serpent *beguiled* me, and I did eat;" and the lie in the mouth of the Tempter : "Ye shall not surely die;" and deceit also, to make God a *deceiver* : "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And hence one of the names of the devil,—a *deceiver*. (Rev. xix. 20 ; xx. 10 ; xii. 9 ; xiii. 14 ; 2 John 7.) And St. Paul said, "The woman being *deceived*." (1 Tim. ii. 14) And is not the world still *deceived* concerning these two kingdoms? Ah, yes! and more than *deceived*,—destroyed, ruined, lost, and for lack of knowledge concerning the truth of them. But I must refer to this subject later. The verses in Rev. xx. 8—10 are amongst the most remarkable in Revelation upon it.

The three temptations were : to barter the spiritual sustenance of God's Word for the bread that perisheth ; to surrender the spiritual Headship of the Church by tempting God, by pre-

assumption upon His grace ; and to abdicate the throne of His kingdom of glory for temporal dominion and temporal glory. In what strong light and overwhelming power these carnal preferments may have been presented to the mind of "the Son of man," in His humiliation and outcast condition, we do not know. We are sure the temptations were put in as strong light as they could be put, and with the most sudden, deadly assault : "Showed Him all the kingdoms of the world in a moment of time." We almost stand aghast before that presentation. Out of the heart proceeds sin ; but there was no sin in that heart for the presented corruption to come into contact with ; it met with no sympathy, elicited no taint, and therefore fell powerless to the ground : "Get thee hence, Satan." Nor did the mind of Christ at that time appear to receive the shock we shall see later : He withstood manfully the offer of the outer world, but later the poisoned arrow must pierce His soul.

Here, then, was "the Son of God" as our example ; and we should do well to practise the same self-denial, self-sacrifice, and manful resistance of evil ; the same bold, brave nonplus upon the devil : not to establish a justifying obedience, but that when he says, "If thou be Christ's disciple," he may be puzzled and defeated, as he was when he said, "If Thou be the Son of God."

Christ's secret of victory must be ours. If we are driven by the Spirit into the wilderness, we must by the Spirit of God be led there ; and then, however fierce the conflict, we shall be "kept by the power of God ;" but without the holy unction of prayer we shall fall. The temptations of Christ establish forever the fact that sin is not in the temptation, but in yielding to it. Faith and patience will always meet with their reward ; while surrender must be fatal to the spiritual life. That "the Son of the Highest" was tempted, and victorious, will always be the high calling of the Christian.

I know it is written, "Some of them of understanding shall

fall, to try them, and to purge, and to make them white." (Dan. xi. 35.) Of such were Moses (Exod. xxxii. 14, 27, 28, 33, 34), David, Hezekiah, and Peter. But we can scarcely believe in actual sin in the Christian who has made attainment in the divine life in the broad light of the Gospel dispensation. St. John says "he cannot sin, because he is born of God;" and there is very much to fear when there is light, understanding, profession, and sin. "Now ye say, We see; therefore your sin remaineth." (John ix. 41.) "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

The words of St. Paul are to me always terrible in the extreme: "If we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

"He that despised Moses' law died without mercy under two or three witnesses:

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

"For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people.

"It is a fearful thing to fall into the hands of the living God." (Heb. x. 26—31.)

This passage hinges entirely on the word "*wilfully*:" if we sin with set purpose, premeditate evil, and commit it. The words "*malice*," "*malicious*," and "*maliciously*" have the same meaning: a cold, calculating desire, or a determined will to do evil, and to injure others without a cause. There is a great distinction between a person so acting, and another who

says an impulsive word, or even does an injury by a thoughtless word or action. Or circumstances may make an act justifiable that would be perfectly unjustifiable under any other circumstances. But it is always safe to commit judgment to God: He is the universal Father, and will act with perfect impartiality to all His children; and it is but for a moment before we shall most certainly all meet before His judgment-seat. He is ever saying to us, "What I do thou knowest not now; but thou shalt know hereafter." The verses I have quoted are against malevolent purpose, wilful sin; about them there is but one voice: they cannot go unpunished.

There are pardonable and unpardonable sins. St. John declared this: "If any man see his brother sin a sin that is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

"All unrighteousness is sin: and there is a sin not unto death." (1 John v. 16, 17.) Let this chapter be read here.

Under the law there was provision made for the frailties of our fallen nature: "the sin offering of ignorance," and "the city of refuge" for the guilty; and so under the Gospel. I am not here pandering to the Romish dogma of absolution. But none can say as Christ did: "Which of you convinceth Me of sin?" "The prince of this world cometh, and hath nothing in Me." When "the Tempter" comes, our souls and spirits may be moved to the very depth, even to the sin of the heart, although not to voluntary or actual sin: then it is "we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." "Ye are clean through the word that I have spoken unto you." Then it is we rejoice that our salvation stands in Him, and not in ourselves; that He was not only "the Holy One of God," but a sinless Sacrifice for sin, and now our "Deliver" and "Refuge," where alone we are safe from the enemy of souls. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out

of my hand." (John x. 28, 30, 31.) We shall never estimate aright this work of God in Christ till we receive from Him our final deliverance from Satan and "eternal life." Without this we should ever be what the man was "which had a spirit of an unclean devil:" "Art Thou come to destroy us? I know Thee who Thou art; the Holy One of God" (Luke iv. 34); and our portion, "the everlasting fire, prepared for the devil and his angels."

But I must here for a moment refer again to the eternal Sonship of Christ. There must have been a very extensive knowledge of it under the old economy, and a very great depth of meaning concerning it, for Satan thus to have pricked his ears as the voice of God fell upon this field of spiritual conflict: "This is my beloved Son, in whom I am well pleased." As all time and all things are alike present to God, so the Being,— "the Son of Man,"—was ever present with Him. "What and if ye shall see the *Son of Man* ascend up where He was before?" (John vi. 62.) "No *man* hath ascended up to heaven, but He that came down from heaven, even the *Son of Man* which is in heaven." (iii. 13.) And if the four Gospels be read with the view of seeing how Christ spake of Himself as "the Son of Man," it will be seen how He connected His manhood not only with His Godhead, but also with His Lordship over His kingdom: "The *Son of Man* is Lord also of the Sabbath." In Prov. viii. 22—31, it is "the Son of Man" we see. The past, present, and future alike to God.

Besides the passages I have before referred to in the Old Testament, "the JEHOVAH" gave to Ezekiel his commission to go to the house of Israel under the word of command, "Thou son of man;" and in this, eighty-nine times repeated, he was an eminent type of "the Son of Man" of the Gospels, who confirmed the type by about eighty times designating Himself "the Son of Man." It was "the Son of Man" who was to rise from the dead on the third day; and it was "the Son of Man" seen in the seven candlesticks of the Apocalypse, and who

said, "I am He that liveth, and was dead" (Rev. i. 13, 17, 18),—"I am the first and the last;" and it was this member of the human family who was "the Son of God." The angel Gabriel said to Mary, "That holy thing that shall be born of thee shall be called the Son of God." (Luke i. 35.) In His genealogy (iii. 23—38) are the remarkable words, "Seth, which was the son of Adam, which was the Son of God." The link of sonship was snapped: Adam had stood in his own individuality in soul and body; but "the last Adam was made a quickening Spirit" to all. "The first man is of the earth, earthy: the second *Man* is the Lord from heaven" (1 Cor. xv. 45, 47), or "the Word," whom we have seen in action throughout the Old Testament, and made flesh in the opening of the New Testament. He was ever with the Father, and in time undertook the replacement of His family to His bosom, to be the Representative, Substitute, and Surety for all; "the Firstborn among many brethren" (Rom. viii. 29); "the Firstborn of every creature" (Col. i. 15); "the Firstborn from the dead, that in all things He might have the pre-eminence." (verse 18.) In all these attributes He was with the Father from all eternity.

This was the Being whom the devil watched. "What have we to do with Thee, thou Jesus of *Nazareth*? . . . I know Thee who Thou art; the Holy One of God." (Luke iv. 34.) Could the despised Nazarene, the despised and rejected of men, the Man of sorrows, and acquainted with grief, be the Messiah, the expected Son of God? In verse sixteen of the same chapter we read, "Jesus came to Nazareth, where He had been brought up: and He went into the synagogue on the Sabbath Day," and read from Esaias the prophet the passage we all know so well, beginning, "The Spirit of the Lord is upon me;" and added, "This day is this Scripture fulfilled in your ears." Would those of His own house and His own city receive Him? No: "When they heard these things, they were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they

might cast Him down headlong." Thus it was He could so often say, "A prophet is not without honour, save in his own country, and in his own house." Doubtless that poor demoniac man had heard Him, or heard of Him, at Nazareth: hence his address, "Thou Jesus of Nazareth." And his faith in Him he heard, "Thou art the Holy One of God." Christ's humility and sympathy with the human race in the use of this name are most striking: "The Son of Man is come to save that which was lost." This holy sympathy of brotherhood and of nature was sure to call forth faith in Himself; it was the preaching of the soul: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. xx. 28.)

What was the distinction between "The Son of God" and "The Son of Man"? "The Son of God" was the unforfeited title, the eternal title, the declaration of the Father (John i. 18), of the Father and the God (xx. 17): "The Son of Man" was the representative title of our race. As the first manifested God to man, so the second commended man to God,—engraved him upon His own signet, His own nature. The Creator was in man, and manhood was taken into God. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me.

"And the glory which Thou gavest Me I have given them, that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." This is the true state of the case; and what striking, comprehensive language! Then the voice human and divine breaks forth in more yearning strains for His people: "Father, I will that they also, whom thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me: for thou lovedst Me before the foundation of the world." (John xvii.) Here is the eternity of the Son of God: His manhood was ever with the Omniscient Father, with

Him who is not only existing, but existence,—present, future, and past in one ; in whom there is no succession, but duration : all that we call present, past, and future, are equally present with Him. Time is a thing belonging to the human economy. See the third day's work of Creation (Gen. i. 14, 18) : "A thousand years are with Him as one day." "Before Abraham was, I am." "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven"—this Angel is the Mediator of the Covenant standing between earth and heaven—"And swore by Him that liveth for ever and ever, *who created heaven, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer*"—doubtless this was a reference to the creation of time in Gen. i. 14. "But in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." (Rev. x. 6, 7.) When the spiritual conflict between God and Satan is at an end, created time will cease to revolve, but fall into the ocean of duration, of eternity ; and the begotten Son be again ever with the Father, as He ever was ; and His begotten people ever one with them. (James i. 18 ; Eph. i. 10.) "The glory which Thou gavest Me I have given them ; that they may be one, even as we are one.

"When He saith all things are put under Him, it is manifest that He is excepted which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

Do we now understand the judicial inquiry of the devil in the wilderness : "If Thou be the Son of God"? And the temptations of the Son of man? How he followed Him throughout life to cast Him down? When Peter had said, "Thou art the Christ, the Son of the living God," and Jesus had said that knowledge had not come to him by flesh and blood, but by a revelation from the Father, Satan was imme-

diately in him to resist the legitimate work of our Lord : this suffering, and death, and resurrection "shall not be unto Thee." (Mark xvi. 16, 21, 23.) And mark how throughout the life of Christ evil spirits in men proclaimed Him to be the Son of God : "What have we to do with Thee, Jesus, thou Son of God?" (Matt. viii. 29.) "And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak : for they knew that He was Christ." (Luke iv. 41 ; viii. 28.) But none thus possessed ever came to Him without immediate deliverance. As we read St. Peter's constant asseverations, how well do we understand his overwhelming temptation, the sudden and deadly assault of the devil : "We believe and are sure that Thou art that Christ, the Son of the living God." (John vi. 69.) "Of a truth Thou art the Son of God." (Matt. xiv. 28, 33.) And it will ever be so. Maintain the *doctrine* of Christ, "the God-head" of the Son, and the devil will rise in arms. "Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life." Drop that Divine, vital teaching, and the devil will be very quiet. But let any of Christ's people proclaim, "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners ; of whom I am chief ;" "When we were enemies, we were reconciled to God by the death of His Son ;" "The blood of Jesus Christ His Son cleanseth from all sin ;" "The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord ;" "This is the record, that God hath given to us eternal life, and this life is in His Son ;" "He that hath the Son hath life ; and He that hath not the Son of God hath not life." Or say, that the Son was the JEHOVAH, "which was, and which is, and which is to come, the Almighty ;" and immediately the devil will watch our footsteps, our actions and our words, to ensnare and to condemn. But as witnesses of Him to a lost world, we must be faithful ; as recipients of His grace, we must be faithful to His cause. "Ye shall be witnesses unto

Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

John the Baptist said, "I bare record that this is the Son of God." (John i. 34.) And Christ bare record of Himself throughout His ministry. (iii. 16—18.) "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." (v. 25.) He said to the man to whom He had given sight, "Dost thou believe on the Son of God?" "Who is the Lord, that I might believe on Him? Thou hast both seen Him, and it is He that talketh with thee." (ix. 35; x. 36.) He said He recalled the departed spirit of Lazarus, "that the Son of God might be glorified thereby." (xi. 4.) But it is "the Son of man" who is to be the Judge of the world (Matt. xxv. 31); perhaps, because of His own human sympathy with man. "The Father hath given Him authority to execute judgment also, because He is the Son of man." (John v. 27.) This voice is also connected with the resurrection and the day of judgment. If in that judgment we were to be measured by His own compassion and sympathy with mankind, how far short should we fall of any hope of salvation! But our works and fruits must evidence the truth of having been spiritually one with Him.

The first recorded temptation must have evidenced to the devil that the assaulted One was the Son of God; but as he stood before the woman to devour Him as soon as He was born, we may suppose His life had been one of trial and temptation, although nothing more was recorded till the chronicle of His public life began to be given to the world, from which time His life was one fiery trial. St. Luke says, "When the devil had ended all the temptation, he departed from Him for a season. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all." (iv. 13.) Then it was He cast out devils (34, 41 verses), and we hear the profession of faith: "Thou art the Son of God." This should teach us, if we would heal others we must seek

first to be whole ourselves. How sensibly did Christ express this when disbelieved in and rejected in His native place. He said, "Ye will surely say unto Me this proverb, Physician, heal Thyself: whatsoever we have heard done in Capernaum, do also here in Thy country." (Ver. 23.) But He immediately established the doctrine of Himself by the doctrine of election. We do not know whether the Son of man in Himself was invulnerable to the darts of Satan, but it was the Father's purpose that He should not fall, and therefore He could not. "Behold my servant, whom I uphold; mine *elect*, in whom my soul delighteth: I have put *my Spirit* upon Him." (Is. xlii. 1.) And so in the wilderness, the conflict was between God the Holy Ghost He had received at His baptism, and the Evil Spirit: "*And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil.*" (Luke iv. 1.) Herein is the secret of all victory,—the Holy Spirit of God, the Warrior and the Victor. The man unborn of the Spirit of God cannot stand, much less conquer: he falls before the first assault; but the man born of God cannot be lost; and he, "full of the Holy Ghost, cannot fail." (Acts vii. 55; iv. 8.)

The Tempter only departed "for a season." In chap. xxii. 28 we hear Christ saying to His disciples, "Ye are they which have continued with Me in my temptations." And in Heb. ii. 18 we read: "In that He Himself hath suffered being tempted, He is able to succour them that are tempted." And again, iv. 14, 15: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." When the heavens were opened to Stephen he said, "I see the *Son of man* standing on the right hand of God." If He is to be our Judge because of His knowledge of the human heart, and because of His compassion and sympathy with human

nature (Matt. xxv. 31; Acts xvii. 31), let us be thankful to Almighty God that "the Son of Man" is now our Intercessor and our Mediator also. (1 Tim. ii. 5, 6.) The knowledge of this breathes a holy calm to every soul who, like Stephen, sees Him there. With that sight we may go forward, committing our cause to Him, confident He will protect us from the great enemy He conflicted with so sorely, and finally deliver us from him when the ransomed spirit leaves this tabernacle of sin to be one with Him in glory. We may now turn to the last scenes of His temptations, and be thankful that they were not only to create in Him human sympathy, but, in Divine love, to bestow upon us His own innocence,—to restore to us the image of God. Let us never forget that the man of sympathy was God.

In John xvii. we see Christ upon the Mount of Beatitude.—His communion with His Father there, His commitment of His Church to Him, and His rejoicing in Spirit as He knew the last conflict and life-struggle would soon be over, are all one of the most remarkable prayers and moments in the life of Christ that we have. Forming as it does a prelude to the last conflict in Gethsemane, and the crucifixion, I think it is a chapter that has not been duly estimated by commentators generally. No human being seems to have been with Him then: it was a moment between the institution of the Lord's Supper and the conflict in the Garden. St. John alone records it. Jesus was there alone with the Father. The words that preceded that beatific moment are remarkable: "Now I go my way to Him that sent Me. . . . Because I have said these things unto you, sorrow hath filled your heart. . . . Behold the hour cometh, yea, *is now come*, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me." (xvi. 5, 6, 32.) Then follows the scene of beatitude: "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." (xvii. 1.) We may suppose this occurred upon the Mount of Olives after the

singing of the Paschal Hymn, and in that same night in which He was betrayed (Matt. xxvi. 30, 31); for in John it is added, "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron" (this brook ran between Olivet and Jerusalem. See a remarkable type of this history, 2 Sam. xv. 23: the whole chapter), "where was a garden, into the which He entered with His disciples. And Judas also knew the place: for Jesus oftentimes resorted thither with His disciples." (xviii. 1, 2.) St. John does not record the conflict in the garden, but passes on to the betrayal, and the taking of Jesus by the officers of the chief priests and Pharisees. All the other evangelists record it; and it is this temptation I now wish to set before my reader. I say temptation, because I believe that conflict with the arch enemy was an overpowering temptation to cause the Redeemer of the world to quit the post of Divine appointment, if I may not say of duty. If "the Tempter" had not been there, it would have been in vain for Him thus to warn His disciples of temptation. St. Luke says, just before He said to Peter, "*Behold*, Satan hath desired to have you: but I have prayed for thee, that thy faith fail not." (xxii. 31, 32.) Perhaps this was a reference to that beatific prayer I have referred to (John xvii. 12, 13, 15): "None of them is lost, but the son of perdition."

I shall extract from the three records. "All ye shall be offended because of Me this night. . . . But after I am risen again, I will go before you into Galilee." What an awakening, inspiriting reminiscence! Peter's protestation of fidelity,— "Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples,"—and the warning voice of the watchful Shepherd of the few, will ever be a beacon upon Mount Zion to warn of the approach of the enemy: a signal to warn of danger.

"Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of

Zebedee," James and John.—See how these three were the privileged disciples of our Lord. (Matt. xvii. 1; Luke viii. 51.) I have said, the scene of the transfiguration was to prepare them for this of the temptation and of the cross:—"And began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me." St. Mark says, "And began to be sore amazed; and to be very heavy. And saith unto them, My *soul* is exceeding *sorrowful even unto death*." What was the meaning of this strong expression,—of this *soul* agony? No nearness of natural death could have caused that agony of soul. It was the foretaste of the penalty of sin,—of the curse (Gal. iii. 13),—of the cup to be drunk upon the cross: it was the essential of despair,—of condemnation: the pressure of the world's sin upon the *soul*. He often depicted that state, or the believer's escape from it. "He shall not come into condemnation; but is passed from death unto life." (John v. 24.) "He that believeth not is condemned already." (iii. 18.) "The wrath of God abideth on him." It was the curse in full—"the second death"—that the Evil Power urged against the Lord of life. (Rev. ii. 11; xx. 6, 14; xxi. 8.) "He by the grace of God should taste death for every man." (Heb. ii. 9.) "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." (John viii. 51, 52.) "Whosoever liveth and believeth in Me shall never die." (xi. 26.) It was the foretaste of the curse plied against the Redeemer of that exclusion from God He did absolutely endure upon the cross. "He hath poured out His *soul* unto death." It was the foretaste of the dreg of Divine wrath He endured in Gethsemane.

"And He went a little further, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.

"And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into *temptation*."

St. Mark wrote, "If it were possible, the hour might pass from Him." This referred to "the hour of the power of darkness." (Luke xxii. 53.) And the appeal that the cup might be removed is stronger by St. Mark: "Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt." It was the cup of the curse, or of eternal justice, that was tasted; and the Tempter would have had Him dash it from His lips. The fell temptation was in proportion to what was at stake; but we can never know what that was: fierce, and cruel, and deep as it was, divine love was deeper still, for in the spiritual agony He still warned and cared for Peter. Prayer was the cable upon the troubled ocean; it saved the Saviour and the sinner. In the conflicting elements it was the element that brought salvation.

"He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy." St. Mark says, "And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." The inquiry was one of surprise: how could man, and sinful man, sleep in such a place, at such a time? The clog of flesh required to be sharpened to vigilance and to action: the Tempter was on the field. He with whom Jacob had wrestled, now wrestled with His Father and His God; and we must wrestle with Him who thus wrestled with His God.

"And He left them, and went away again, and prayed the third time, saying the same words.

"Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: *behold*"—Christ never used that word without something important following—"behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: *behold*, he is at hand

that doth betray Me." The depth of spiritual wrestling had done its work ; before that moving of the deeps of the soul, before that gale of the Almighty Spirit of God, the deep of hell broke up, the black, threatening cloud dispersed, and the Redeemer of the world marched on to the last great conflict,—to the fiercer, sorer ordeal,—and to victory.

St. Luke says, "There appeared an angel unto Him from heaven, strengthening Him. And being in agony He prayed more earnestly : and His sweat was as it were great drops of blood falling down to the ground." Wherever there is conflict and temptation, if it be in a spiritual man, there is always an angel to strengthen him, the Holy Spirit to fortify ; and hence the unflinching courage we now behold in the Conqueror over hell. Peter, in his zeal for his Master's cause, might draw his sword, smite the servant of the high priest, and cut off his ear, but the proclamation must be heard, "Put up thy sword into the sheath : *the cup which my Father hath given Me, shall I not drink it ?*" (John xviii. 11.) That cup was the curse, and it was drunk to the very dregs. God in Christ suffered the penalty due to justice that His throne demanded. His life was a ransom for all : and man is free, forgiven, saved. In Him we see "a faithful Creator," all that might have been expected from the God ; nothing else would have sufficed : we are saved. In the first recorded temptation, *three* times did the Evil One approach "the Holy One of God" to tempt Him ; *three* times do we see the same ocean of His nature troubled in Gethsemane ; *three* cries do we hear from the cross. Three times did the Evil Spirit move Peter to deny Christ, and three times did his risen Lord recall him to office. The Tempter did come to Peter ; and the sin of the denial, of the cursing, swearing, and lying, was of him. Peter was perfectly genuine, honest, and sincere when he said, "Though I should die with Thee, yet will I not deny Thee ;" the assault was sudden and overwhelming, and he fell. This is the fact I wish to leave upon the mind of my reader,—that Satan has access to the mind of believers, and their only

safeguard is in a life of prayer,—in a life of spiritual communion with God, who can keep them from falling, and will, if they are faithful. Peter was pre-eminently the man of faith: I have often shown how he above all the other disciples ever addressed Christ as “the Lord,” the JEHOVAH, the Supreme Being. And the temptation to deny Him was to undermine his profession of faith, “Thou art the Christ, the Son of the living God:” to undermine the faith of “the Church of the living God, the pillar and ground of the truth.” Yes, we do understand the truth told him: “Satan hath desired to have you. . . . But I have prayed for thee, that thy *faith fail not*.” Oh, I say, let us beware how we call these truths myths: yes, to believers “which have not known the depths of Satan,” I say, Beware!

From Judas we hear no profession of faith. His attaching himself to Christ was for the temporal glory that he thought would accrue: no expression of zeal or of love; but a cold, calculating nature, a covetous soul. When the other disciples sorrowfully inquired, “Lord, is it I?” Judas, in spiritual darkness and in malicious design, said, “Master, is it I?” and his salutation of betrayal was, “Hail, master!” From first to last he was “the servant of sin. And the servant abideth not in the house for ever.”

Was “the Son of man” “the Son of God”? The wicked one had now watched His footsteps throughout His public ministry, and he had had opportunities enough of knowing that He was indeed “the Son of God.” Then what course must he pursue? Fill the Holy City with armies against the Most High; condemn, compass His death, crucify? “I adjure Thee by the living God, that Thou tell me whether Thou be the Christ, the Son of God.” (Matt. xxvi. 63—65.) “Art Thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” (Mark xiv. 61, 62.) The tables should be turned; “the Son of man” would be the Judge, and the High Priest and Pilate the judged. Here we see no

soul sorrowful, even unto death ; but Divine power, undaunted resolve : no black temptation weighing upon His soul to abandon His commission. Legions of angels could have been commanded ; but no, not one. The devil seems to have changed his tactics, and to have entered the rulers, the judge, the mob : “ Knowest thou not that I have power to crucify Thee, and have power to release Thee ? ” I say the devil ; for surely if he is revealed to us anywhere throughout the Bible, it is here : the history seems to throw every other revelation of him into the shade. A Man who was an incarnation of innocence, of all virtue, of sympathy, compassion, of love, of God,—full of good works, and capable of an absolute self-renunciation and of consecration to His fellow-man,—smitten, reviled, spit upon, blindfolded, scourged, mocked, crowned with thorns, condemned, nailed to the cross, pierced, crucified between two thieves !—I say, if we have not believed in a devil hitherto, let us believe ; and believe also in Him who endured such ignominy—the cross, the shame—for us, to deliver us from sin, from Satan, and to clothe us in His glory : “ He hath made Him sin for us, who knew no sin ; that we might be made the righteousness of God in Him.” Judas could say too late, “ I have sinned in that I have betrayed the innocent blood.” When we deny Him, we do betray Him ; and when we reject His salvation, we do call down His blood upon ourselves and our children. We may say too late, We have “ betrayed the innocent blood.” One more missile from the Tempter : “ If Thou be the Son of God, come down from the cross.” No : the cup of wrath must be drunk to the very dregs. Christ was then delivered into the hands of justice, slain, crucified. He did suffer the penalty of the Fall, of original sin : “ Who hath believed our doctrine ? and to whom is the arm of the Lord revealed ? . . . All we like sheep have gone astray ; we have turned every one to his own way ; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth : He is brought as a lamb to the slaughter. . . . He was taken from prison and from judgment.” (Isa. liii.) Let

this chapter be read ; in it is the passion-week of our Lord. "Come down from the cross" had no weight ; the Almighty resolve triumphed : "The cup which my Father hath given Me, shall I not drink it ?" But what a cup to receive from the Father's hand !—the cup or debt of justice due to the Father's throne, to the Creator's glory. The Son volunteered the price : "Lo, I come ; in the volume of the book it is written of Me." (Ps. xl. 7.) The Creator paid the debt. (Acts xx. 28.) The perfect Sacrifice for sin explained the meaning of the mysterious, unfathomable cup He received from the Father : "God so *loved* the world, that He gave His only begotten Son." This was the meaning of a transaction so hellish, otherwise so unfathomable : love was deeper than the deep of hell. When the fallen nature was revealed beyond repair, mercy pleaded, "Father, forgive them : they know not what they do."

Jesus had said, "Ye shall leave Me alone : and yet I am not alone, because the Father is with Me." But now the time is come when He must tread "the winepress alone." "My God, my God, why hast Thou forsaken Me ?" This was the blackest cloud of that appalling scene. Forsaken of God : no deeper depth could be penetrated, no greater anguish borne. Nature sympathised with the darkness of the soul. But light came : "It is finished. *Father*, into Thy hands I commend my spirit." But what was it that was then finished ? The volume of the Bible tells us ; the volume of creation tells us ; the volume of eternal ages tells us ; the volume of grace, as it lies around us, tells us ; the rent veil of the temple, the opened graves, the risen saints, the darkness and the earthquake tell us ; the proclamation of the Roman witness, "Truly this was the Son of God," tells us,—that the Divine purpose of a past eternity was finished,—the work of redemption finished. "The Tempter" of the wilderness, of the darker still Gethsemane, of the yet unknown cross, was foiled, driven back, conquered, chained, condemned, and doomed to be destroyed. (Heb. ii. 14.) "If

"Thou be the Son of God." Yes, "truly this was the Son of God;" and every believer now knows that his salvation, strength, power of standing, and victory, are in "the Son of God," and not in his effort to patch up a righteousness of his own. He looks back upon this otherwise mysterious scene, and sees in it the revolt of hell put down,—the rebel sentenced to a deeper hell by One. "Kiss the Son, lest He be angry, and ye perish from the way." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I may still refer to some more passages of Holy Scripture to show the truth of the personality of the devil,—that the fact is one of the cardinal truths of Revelation. We have seen David and Peter beacons of the opposing spiritual power; lucid, strong faith by direct revelation from the Father (Matt. xvi. 17); and yet Satan, subtle and struggling to rule and reign within,—and that with such dire design that the all-seeing One named a genuine disciple, so possessed and in so much danger, Satan. In Luke xiii. 11, 16, we see how all physical disorder is of the kingdom of darkness: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, this eighteen years, be loosed from this bond on the Sabbath day?" This was no wild exaggeration, or manner of speaking, of Christ's: He was not accustomed to trifle with a nature that He knew to be a poison in the human race. The human family seems to have been instituted for the subjugation of the evil,—for Satan to prevail and meet his overthrow. "If Thou be the Son of God" evidences "the mystery of God." (Rev. x. 7.) The scene we have passed through was so dark, the mind involuntarily returns to it.

Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" And St. Paul to the Christian Church at Rome, "The God of peace shall bruise Satan under your feet shortly." And to the Church of Corinth, "Deliver such an one unto Satan for the destruction of the flesh, that the Spirit may

be saved in the day of the Lord." "Satan himself is transformed into an angel of light." And to the Church at Ephesus: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Let this chapter be read. It is one of a sore spiritual conflict, written from Rome, where the apostle saw an organised army, heard the clash of arms; and he exhorted the Christian warrior to take also all the weapons of war and the armour of his God.

The 2 Thess. ii. was a revelation of the Romish anti-Christ: of Satan transformed into an angel of light. At the time it was written it was doubtless thought a trifling passing opinion, admonition; but as we look back upon that which was signified, upon the tyranny and bloody cruelty of Satan against the saints during the dark ages, should we not do well to look into the future,—to all that is still revealed of the subtle, powerful enemy? to take warning from the past, and not think the Word of God a trifling thing,—a theory that will pass away with the generation we live in? "Behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. vii. 7.) This was Rome, Imperial and Papal Rome. But as we see the same spiritual enemy foreshown in Rev. xii. and xiii., with his *seven* heads and *seven* crowns upon his heads, and upon his heads the name of blasphemy; as we read, "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world. . . . And they overcame him by the blood of the Lamb, and by the word of their testimony:" and as we again see the beast rise up out of the sea, still with his *seven* heads and ten horns, and upon his horns ten crowns; and as we read, "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man,"

—the man of sin—do we not fear that his years may be prolonged? that rein and power may yet be given to Satan for our sins; and that he may yet take a form in which he has not been before known? I have shown feebly what he has been throughout the world's history; what in the time of Christ (Matt. viii. 16; iv. 24): "There met him two possessed with devils, coming out of the tombs exceeding fierce, so that no man might pass by that way." (xxviii. 31, 33; Mark i. 32.) And I have shown his onslaught and bloody fray to compass the death of Christ; his risings and fallings since; and now the question is, Shall he finally rise or fall? The mass is made of units: if he fall in each one he must fall in the mass. Let each one, by prayer and watchfulness, by faith in Him whom we have seen cast out evil, see that the evil of his *own heart* is cast out; and then let him go forth, in the true spirit of humility and love, to sow the seeds of life in other *hearts*, and to help to root up evil out of other *hearts*. Christ said, "*Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*" We have seen in His *heart* there was no sin, and therefore the devil could not tempt, corrupt, or harm Him; but every one of these sins in the *heart* are fire for the devil to blow upon, and immediately they bring forth sin. "The works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." What a lazar is man, and what a lazar-house is our world! There is but one Physician,—but one cure: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." (Acts x. 38.) The Gospel of Christ is the only cure, the indwelling of the Spirit of God the only remedy, translation into the kingdom of God the only safety. Then the world must be gathered in, and the evil nature will die out. We must be "looking unto Jesus, the Author and Finisher of

our faith." He, the Lord of life, said by Isaiah, "I bring near my righteousness (xlvi. 13); "My salvation shall be for ever, and my righteousness shall not be abolished." (li. 5, 6, 8; lvi. 1.) We have seen the grand abstract of His life upon earth: His perfect obedience to the Divine law, subjection to the Divine will, and His victory over all the powers of darknesses in their most dire, hideous form; His victory over the grave and ascension into glory,—the Holy Ghost given as the Witness of His finished work: "He that believeth on the Son of God hath the witness in himself." But unless all that sublime abstract of His life and death were made as it is revertible to ourselves, to the human race, no recorded demonianism in the days of His flesh, no satanic power hurled against Himself, could equal the state of what our world would be. Without this amazing intervention of Divine grace, earth would now be hell. "God with us" is the Conqueror still: He is with us alone in and through Christ, therefore Christianity alone can expel Satan and save the world. Life is but a vapour: the day of probation is a very short one; "the burden and the heat of the day" soon wane; the onslaught and the action are soon over: but the after-scene, the eternal state, are the all-important realities. This life is just the beginning of that future; the end of this life the beginning of the next. Where death finds us judgment deals with us; the door of mercy and of grace closes; the Mediator in the breach removes, and eternity opens to fix our doom. While we read, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" and again, "Be thou faithful unto death, and I will give thee a crown of life;" on the other hand we do see the abyss of despair, the lake of doom: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And whosoever was not found written in the book of life was cast into the lake of fire." This is the fulfilment, and the end of those who are not in Christ now, who are not cleansed by His blood now, who have not washed their robes and made them

white in the blood of the Lamb now, who have not overcome the devil by the blood of the Lamb now, who have not received with supreme satisfaction the Divine proclamation: "Behold the Lamb of God, which taketh away the sin of the world." The sublime abstraction, we have seen,—the Almighty, spiritual Conqueror,—was the fulfilment of all that had been written in the Law of Moses, and in the Prophets, and in the Psalms concerning the Messiah. If the Jews expected a deliverer, Christ was a spiritual Deliverer. If they expected a king, He was a spiritual Potentate,—the King of kings, and Lord of lords." If they expected a Divine teacher (John iv. 25; iii. 2), He was Wisdom: "Whoso findeth Me, findeth life." If they expected a great prince, He was "the Prince of Life." If they expected one "to make reconciliation for iniquity," "the Prince of Peace" came. If they expected a divine person, He was "the Holy One of God." If they expected an anointed one, He had given to Him the Spirit without measure,—all "the gifts of the Spirit:" "He hath anointed Me to preach the Gospel to the poor." If they expected a Saviour, He was Jesus. If they expected EMMANUEL, He was God. If they expected a complex Being, "the Father and Son in One" (Isa. ix. 6), He was the eternal Son of God: "This is my beloved Son, in whom I am well pleased; *hear ye Him.*" He was crucified for what He was. "When the *Tempter* came to Him, he said, If Thou be the Son of God."

The cross of Jesus was the revelation of heaven and hell,—of the culmination of Divine love; of the truth, "God is love." But the Roman body, Herod and Pilate, the body of the unbelieving Jews, presented another aspect,—the kingdom of darkness. Why could they not see the cross of Jesus? O God, of Thine infinite mercy open the eyes of this blind world to see Thy love in the cross of Jesus. Give Thy Holy Spirit to convince of sin, and then it will see Thy love in the cross of Jesus.

CHAPTER III.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

"And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."—LUKE x. 36, 37.

CHRIST was here teaching the lawyer how he might attain eternal life. Let His instruction be read here, as it is most pertinent to my subject of the evil nature in man. The human family has fallen among thieves. Christ Himself was the alone "Good Samaritan : " "There is none good save one, that is, God." I have shown that we are full of wounds, and bruises, and putrefying sores,—that we are fallen into the hand of the wicked one, of evil spirits, which have thus stripped us of our raiment, wounded us, departed, and left us half dead. Christ has passed by, seen us, had compassion on us, bound up our wounds, poured in oil and wine, brought us to an inn, and taken care of us. And when He left us, He said to His representatives, "Take care of him ; and whatsoever thou spendest more, when I come again I will repay thee." And then, having set such a disinterested, noble example, and one of such deep sympathy and compassion, He said to us all, not one excepted, "Go, and do thou likewise."

We can never pour in the wine and the oil of saving grace, we can never heal the wounded spirit, as the great Physician did ; but we can show mercy to him who is fallen into the snares of the devil,—who inherits the sinful qualities common

to all. We can exercise the large, broad charity Christ did, and bring sinners into His fold,—take care of them; and whatsoever we spend more, when He comes again He will repay us. Oh, let us remember our mission, and go and do likewise.

In order to this, we must learn well the meaning of another parable of our Lord's,—that of the wise and foolish virgins. We must have the oil of Divine grace in our own hearts,—the “oil and wine,” or the holy unction of the Spirit of God, in our own hearts,—to pour it into the wounds of others; and in order to this we must not only be born again of the Holy Spirit of God, but we must come out from the world, live a very spiritual life, and very near to God. I know herein is the greatest difficulty of all: the Tempter himself will withstand us; “the cares of this life, and the deceitfulness of riches,” will choke the spiritual life, that it becometh unfruitful. But with these deep and solemn reflections in our mind, let us look at some more of the wounds and bruises of human nature, always overarching them with mercy.

We have read the remarkable passage, “*All we like sheep have gone astray; we have turned every one to his own way:*” that is, the mass of mankind has gone astray, bodily, without any one exception; “*all*” have wandered,—some upon the dark mountains of rebellion, of sin, of alienation from God, of spiritual death. Each one has his own sin, his own disease, his own leprous spot, his own death-wound, if not healed: not one excepted. “We have turned every one to *his own way*,”—to a wrong way. No longer, in innocence and Divine holiness, in God’s way, but to our *own way*. This is the state of the case. We may look at ourselves, know ourselves, and then look to what God has done for us: “The Lord hath laid on Him the iniquity of us all.” Then, I repeat, we may look at our sins; and the more convinced we are upon this point the better, because we see them all laid upon the Sacrifice foreshown in this chapter. On One was laid the iniquity of us all. Then let us look at these wounds, and bruises, and putrefying sores.

Solomon, in his sublime prayer in the temple, said, "When every one shall know his own sore." Every one has his own sore, his own sin; and as Christ was the Author of life and of life eternal, so we must all pour the oil and the wine of His Gospel into sin-sick souls: each for each. I say, Let us again look at some of these wounds and sores, and then pour in the oil and the wine of the Gospel: "The Lord hath laid on Him the iniquity of us all." But let us remember God in Christ not only came to meet the demand of justice, to pay Himself our ransom price, but also to give us His own Spirit, to deliver us from sin and Satan, to set us free: "If I by the Spirit of God cast out Satan, then the kingdom of God is come unto you." Let us see that the two great cardinal points of the Gospel are received,—faith in Christ, and faith in the Holy Ghost.

Selfishness is one of these wounds that Satan has made, and indulgence in it will carry us beyond the power of the cultivation of those qualities that are the fruits of the Spirit.

Then, again, there is the evil quality of covetousness. It differs from selfishness. The latter seeks only self-gratification, self-interest, and self-indulgence: self reigns supreme; but covetousness is an eagerness to gain all worldly good, an inordinate desire of wealth and power. Our Saviour's teaching upon this subject, in Luke xii. 13—40, is very wonderful. From experience He knew nothing of "the depths of Satan," but as God He knew all things. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." And the moral law says expressly, "Thou shalt not covet." St. Paul said, "I had not known *lust*, except the law had said, Thou shalt not covet." (Rom. vii. 7.) And again: "Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." (xiii. 9.) Here is love, one of the gifts of

the Spirit mercifully in store for us, if we will pray earnestly for it, to overcome within us the evil passions of the soul. Let Gal. v. from ver. 22, be read here. "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit." I believe there are no sins that enter more deeply into a man's nature, and more defile his soul, than selfishness and covetousness: the love of money and the love of the world. We may call them by what names we like, but they are of the economy of evil, and without grace to overcome them must lead on to destruction. We have the beacon in Judas, and it is one of the most fearful of Revelation: he received the price of a slave to betray "the Holy One," and then exclaimed, "I have sinned in that I have betrayed innocent blood. . . . And he departed, and went and hanged himself." The awful prophecy of Psalm xli. was of him. Thus do we see the end of those who do voluntarily fall down and worship "the god of this world," in whatever form he may present himself; and his name is Legion. If we attempt to overcome in our own strength we shall fail and fall into condemnation. "Hold Thou me up, and I shall be safe." In God the Father there is almighty power, in the Son infinite mercy, and in the Holy Ghost eternal love; and hence our safety and our victory. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil." (Acts x. 38.) I believe if we could trace all manner of disease, it would be traced to the evil nature,—to sin; therefore we shall never know, till the released spirit has taken its flight, how a deranged physical nature acts upon the soul and spirit; nor how, again, a polluted soul and an evil spirit act upon the bodily nature. Therefore we must look forward to be "delivered from the bondage of corruption," for "the redemption of our body." "I shall be satisfied when I awake with Thy likeness." The most deplorable state of all is of those who know of no evil nature, for it is spiritual death. "The Lord

God said, Man is become as one of us, to know good and evil." Better far that state than to have no knowledge of evil, now that we are helplessly, but not hopelessly, involved in it.

But let us glance for a moment at the enemy of souls in another character,—as "the Prince of this World." Perhaps in no other is he so victorious as in this. Christ did most faithfully warn the world of him in this distinct form. (John xii. 31; xiv. 30; xvi. 11.) I think it was the imperial and regal element He here particularly referred to. But it is melancholy to see the world still deceived as it is. I have seen the power and subtlety of Satan in this character so malignant and frightful, that I wish that glare and glitter could be exposed by being put in a more clear and real form that I am able to put it in. "A *deceiver*" is one of the designations of the devil, and in pomp and state he is pre-eminently so. Here I am in earnest, for it is herein he is "transformed into an angel of light." Regard him for a moment as he is revealed to us as a *deceiver*. "The great dragon was cast out, that old serpent, called the Devil, and Satan, which *deceiveth* the whole world." (Rev. xii. 9.) In Scripture the dragon always represented the kingly power from the time of the dynasty of the Pharaohs: "Thus saith the Lord God, Behold, I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers." (Ezek. xxix. 3; Ps. xci. 13; Isa. li. 9.) And again: "That *old* serpent. He doeth great wonders, . . . and *deceiveth* them that dwell on the earth." These designations all imply despotic powers and cruel tyrants. And so it was written of the Romish Antichrist, which was only another form of rampant power: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all *deceivableness* of unrighteousness" (2 Thess. ii. 10); "By thy sorceries were all nations *deceived*" (Rev. xviii. 23); "He *deceived* them that had received the mark of the beast" (xix. 20); "The devil that *deceived* them was cast into the lake of fire and

brimstone" (xx. 10). Christ said, "Take heed that ye be not *deceived*." (Luke xxi. 8.) "Evil men and seducers shall wax worse and worse, *deceiving*, and being deceived." (2 Tim. iii. 13.) And Job said of the JEHOVAH, "The *deceived* and the *deceiver* are his." (xii. 16.)

And, again, God said of the idolater, "He feedeth on ashes : a *deceived* heart hath turned him aside." (xliv. 20.) And then He immediately called upon Jacob and upon Israel to worship and serve Himself alone : "I have formed thee ; thou art my servant. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins : return unto Me ; for I have redeemed thee." The complaint laid against them was : "The land hath committed great whoredom, departing from the Lord." (Hos. i. 2.) Probably St. Paul referred to this passage when he wrote, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. iii. 12.) St. Peter speaks of some as "sporting themselves with their own *deceivings*." My intention is to show by all this that there may be a good-hearted person, an honest heart, but a *deceived* heart ; some one point upon which the judgment is warped, prejudiced ; some subject upon which the mind is in darkness. The heart *deceived ! deceived* by the tinsel and the glare of this world, by false appearances : ah, *deceived* by whom ? By "the Prince of this World," who is the author of every evil of the human heart. Here is the pitiable case of a deceived heart, and through that faulty breach he will bring every bad influence to bear, while all the while the person so beguiled is all unconscious of assault, of his most malignant besetting sin. "A *deceived* heart hath turned him aside ;" he is worshipping Satan, the adversary, "the Prince of this World," in the world : "All these things will I give thee, if thou wilt fall down and worship me : " and all unconsciously he does daily, and throughout life, fall down and worship him, till he is overcome, and finally submerged by the world,—one of the fundamental elements he had vowed to overcome. "Better is it that thou shouldest not vow than that thou shouldest vow

and not pay." "The heart is deceitful above all things, and desperately wicked."

It is a pitiable fact that we do find the human heart so deceived, and the youthful mind so beguiled by that which is essentially "the world;" that the rarest qualities cannot be believed in, or at all appreciated, unless found under titles or temporal glory of some sort; nor can vices be seen under those delusive meteors—*ignes-fatui*. The mind of the public, the spirit of the mass, is a worshipper of rank; which spirit is "the Prince of this World," or Satan,—the adversary of the reign of Christ, who was so sharply rebuked in Peter: "Get thee behind Me, Satan." St. Paul wrote of those so deceived by him in this character: "Ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience." (Eph. ii. 1—3.) Our Saviour was an eternal monument of the truth of what I am teaching. The immaculate innocence of His human nature, the Deity, could not be discerned in His humble position: more, His almighty attributes and power were not only ignored, but denied in His low estate. Incarnate Innocence was sentenced as guilty, and the God condemned to die the most ignominious of all deaths as the vilest of all malefactors. And yet it was that reputed Son of a carpenter who redeemed the world, restored the human race to innocence, and gave His own eternal Spirit to make it holy. Let this one wonderful fact of the world's history sink deep into our hearts, and may we from it learn to estimate worth and the qualities of the Spirit and kingdom of God, according to their intrinsic value, and not judge by meretricious show. "Man looketh on the outward appearance, but the Lord looketh on the heart." Let us never forget this revealed fact, that the heart may be deceived, and I believe to such an extent that if Christ were to appear again on earth in the lowly form He did before, He would be rejected and condemned as He was then: the *world* is no more discriminating now than it was then. But why this long

and sore conflict? Because "the field is the world;" life, a day of probation and of grace, for the deceived heart and corrupted soul to return to God. Much has been done in the past: the seed of the woman has bruised the serpent's head; but there is still much to be done. The seed of God, in whom the Holy Ghost dwells, must yet crush *his brains*, "that he should *deceive the nations* no more."

We read of God being tempted: what does it mean? He has no passions to move Him as we have. He is here simply speaking to us in our own language: "Ye shall not tempt the Lord your God." (Deut. vi. 16; Matt. iv. 7; Ex. xvii. 7.) "Those men which have seen my glory, . . . and have tempted Me now these ten times." (Num. xix. 19—23.) "God cannot be tempted with evil." But sin in His people, transgression against His holy law, is offence against His holiness, violence done against His grace; and these do move Him to correct and punish His children: His fatherly love and wisdom move Him to do this, and not His anger, or any evil passion, as when we are tempted. Thus we were taught to pray, "Lead us not into temptation,"—restrain us, do not suffer us to be led judicially into temptation for punishment,—"but deliver us from the Evil One." Our heavenly Father can do us no greater kindness than to deliver us from the Evil One in ourselves; for he certainly exists there in some form or other. "Happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." (Ps. xxxiv. 19.) All trials, afflictions, and sufferings are temptations, sent to try us: to try our faith, and to sanctify the soul and spirit. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed

thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. viii. 2.)

And so in all trials, dangers, and temptations there is in the Word of God ample provision made to meet them: promises enough to rest upon. That Word is a staff strong enough to lean upon: it is when we do not believe it, lean hard upon it, rest wholly upon it, and trust God as a child relies upon a parent, knowing no other arm, that we fail. If we really trusted His word, and were as persevering and spiritual in prayer as He commands us to be, we could never fail. Life is a journey in the wilderness, to instil and to perfect faith; and we should rest upon such promises as the following:—

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." (Isa. lvi. 10.)

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Ps. cxxvi. 5, 6.)

"The chariots of God are twenty thousand, even thousands of angels. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." (xxvii. 3.) "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. He doth not afflict willingly, nor grieve the children of men." "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." (Deut. xxxiii. 25.) "He giveth power to the faint; and to them that have no might He increaseth strength." (Isa. xl. 29; 2 Cor. xii. 9.) If in the day of trial and temptation the mind

be overcome, and the tried one fall into impatience and sin, it is because there is not confident assurance in these eternal promises, and a multitude of others like them. If there were perfect repose in the Word of God, there must be victory. Therefore the best thing to do is to take these promises to a throne of grace, and to ask for the gift of faith, that they may be laid hold of to the saving of the soul, with every other precept, promise and example of the eternal Word. "There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. x. 13.)

There is nothing more pregnant with blessing than patience, submission, obedience, resignation, faithfulness, and subjection to the Divine will under trial. These are the fruits of well-grounded belief, and can never fail : "Whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?" Faith sees deliverance and salvation alone in Christ, and waits His appearing. Our victory is alone in what He has done for us,—in His victory : but we must never relax our effort on that account. If He said of John the Baptist, "A reed shaken with the wind," let us not think that we shall be stronger, or more valiant than His forerunner, of whom He could say, "There hath not risen a greater than John the Baptist." But let us all "so run that we may obtain," for it is an incorruptible crown we seek. Effort and Divine strength can never be separated. "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith." Thus, while we hear Christ saying to the seven Churches of the world's history, "To him that *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 7) ; "He that *overcometh* shall not be hurt of the second death" (ii. 11) ; "To him that *overcometh* will I give

to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (ii. 17); "He that *overcometh*, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star" (ii. 26—28); "He that *overcometh* the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels" (iii. 5); "Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name" (iii. 12); "To him that *overcometh* will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in His throne." (iii. 21.) And at the end of the prophetic roll He again added, "He that *overcometh* shall inherit all things; and I will be his God, and he shall be my son." (xxi. 7.) I say, while we hear these voices of the Redeemer God, we read also, "They *overcame* him,"—the great dragon, "that old serpent, called the devil and Satan,"—"by the blood of the Lamb, and by the word of their testimony." (9—11.) Thus do we see that they who overcome the world, the flesh, and the devil, do so not by their own efforts alone, but by spiritual weapons,—“the sword of the Spirit;” or by “the Spirit of truth,” whom our blessed Saviour said should abide with us for ever, and be in us. The blood of the Lamb, and the testimony of the truth, with sanctified purpose, will prevail. Our victory by Christ is an abstract truth; but in the scheme of our salvation He gave us His Spirit, that we should be holy: spiritual power to overcome. “Work out your own salvation with fear and trembling. For it is God that worketh

in you both to will and to do of His good pleasure." (Phil. ii. 12.) Thus the Gospel is as morally and spiritually strengthening as it is fundamental. It is only the believer in the Son of God who can attain to the goal eight times set before him by the Son Himself. "The race is not to the swift, nor the battle to the strong." And thus He added: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

It is true we are not omniscient beings: we do not see the snares laid in the future, we do not see the deadly assault before it comes; and therefore we should live in such communion with the unseen world as to be prepared for assault, and to be kept from sin. And yet how different is the case! Christ tells us this when He says of the wise virgins, as of the foolish, "They all slumbered, and slept." And St. Paul also, when he says, "It is high time to awake out of sleep: for now is your salvation nearer than when ye believed." (Rom. xiii., from the 11th to the end.) And again, "Awake to righteousness, and sin not." The literal translation here would be, "That they may awake themselves out of the snare of the devil." (2 Tim. ii. 26.) Therefore, although by reason of our many infirmities we cannot always stand upright, still we must be awake, and in earnest. We must be as watchful against evil as the devil is to lead us into it. There was nothing our Lord taught more urgently than the necessity of watchfulness; and yet how little do we regard His solemn warnings: "Take ye heed, watch and pray: for ye know not when the time is. . . . What I say unto you I say unto all, Watch." "Be ye also ready: for in such an hour as ye think not the Son of Man cometh." "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

This was the tenor of His teaching; and yet, I repeat, who heeds it? How many times do we hear Him say (seven to

the Churches of Asia alone), "He that hath an ear, let him hear what the Spirit saith unto the Churches:" and yet who heeds those profound voices of the Spirit?

"Walk circumspectly, not as fools, but as wise, because the days are evil:" yet who hears these voices of the Spirit?

The moment the true hidden Church of Christ is in league with the world in any form, she is in league with Satan, His adversary; and this spiritual adultery is condemned throughout the Bible: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." (James iv.) Hear the contrast St. Paul could so nobly draw: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world;" "Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in Him." There is this deep vital distinction between the world and the true hidden Church of Christ, and we do well to know which we are of. St. Peter said, "Ye are a peculiar people:" and we must be content to be peculiar, a proverb and a by-word. We have ever our great Example before us, "who endured the Cross, despising the shame." His temptation was to quit the post of duty, to abandon His divine commission: "If thou be the Son of God, come down from the Cross." No: with "more than twelve legions of angels" at His command, "He endured the Cross;" an example to His people, and a sacrifice for their sin. When we have ourselves no sin to be saved from, we may refuse to endure the Cross for others; but till then let us learn to bear one another's burdens, and so fulfil the law of Christ.

Ingratitude to a fellow-creature is a base-born offspring of fallen nature, but ingratitude to God is one of the basest passions of the soul; or, to use His own language, even to be "lukewarm;" for what He has done for each individual, and the world, can never be conceived of by us. We know nothing

of that blackness of hell that closed upon His soul; of the life-long temptation He endured to renounce His work; of the hidings of His face for the distinct humility to appear. We can never, in this world, know anything of the weight of the penalty of sin He endured, of the hell He triumphed over. (Ps. xvi. 10; lxxxvi. 13; cxvi. 3; Acts ii. 27; Jonah ii.) We can never know what the power of the devil was, nor by what power of resistance it was overthrown. I am only asking what our gratitude ought to be. What is gratitude? A divine emotion of the soul, excited by a sense of favour received; love to a benefactor, in view or in retrospect of benefit conferred. What is ingratitude? A want of a due sense of favour conferred; a return of evil for good. Then are we grateful to the Son of God?—to the Redeemer of the world? Have we the divine emotion of the soul,—love; that we should ever be supposed to render to an earthly benefactor? Or is our heart cold and dead to the great transaction of our salvation? Are we returning evil for good to our Father and our God? His munificence is still amazing: are we grateful?

The words gratitude and ingratitude are not in the Bible, nor do I know of any other employed by the sacred penmen entirely of the same meaning, save as Christ always took the higher ground of morals, and taught us duty to our neighbour, from the debt of gratitude we all owe to God: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Here is motive for the higher standard of morals,—even to return good for evil, from gratitude to God. But, to descend from that altitude for a moment,—gratitude for love shown seems so natural a fruit of the Spirit that the precept of it in the kingdom of God seemed to be almost unnecessary.

But in Revelation we have some instances of gratitude for

our example, and of ingratitude for our warning. We hear Joseph interpreting the dream of the butler in the prison: "Within three days shall Pharaoh lift up thine head, and restore thee unto thy place. . . . But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. . . . Yet did not the chief butler remember Joseph, but forgot him." Pharaoh must dream two dreams to awaken the butler to a sense of his ungrateful neglect; Joseph must interpret them to bring him into notice at the Egyptian court. And he did so with a modesty and self-renunciation worthy of a man of God: "It is not in me: God shall give Pharaoh an answer of peace." The Pagan monarch must see the Hebrew's God, and confess His servant, not before Egypt alone, but before the world, that has to this day his testimony: "Can we find such a one as this,—a man in whom the Spirit of God is?" Then was Joseph advanced in the house of Pharaoh, made ruler over the land of Egypt, arrayed in vestures of fine linen, a ring put upon his hand, and a chain about his neck, and made to ride in the second carriage of the king's cortege, with the cry of the herald before him, "Bow the knee!" (Gen. xl. 41.) Then by the providential dealings of his God he was restored to the bosom of his family, and saved both Israel and Egypt from famine: a type of spiritual preservation, sustenance, and salvation. And so I am sure all evil will be overruled for good. Eve fell, but the Almighty mandate ruled the fall: "Her seed shall bruise thy head." And here we must leave every fault and failure: an Almighty arm overrules them, to show us His mercy and grace in Christ. "*Do not interpretations belong to God?*"

In 1 Sam. xxvi. is a remarkable instance of magnanimity in a man of God, and a want of gratitude in an unsanctified man. David said of Saul, "The king of Israel is come out

to seek a flea, as when one doth hunt a partridge in the mountains." Yet when by the providence of God the king's life was given into his hand, he spared it, and that with a deep genuine sentiment of soul that did honour to his God, and is worthy of our imitation: "Who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish." Saul fell upon Mount Gilboa, as recorded in the 31st chapter; and the narrative should teach us to supplicate God for grace and strength to overcome the wicked one, that he be not the victor, as in Saul, but the vanquished one, as by Christ.

In 2 Sam. ix. is another remarkable instance of generosity in David, and of his gratitude to Jonathan; of his renewed spirit by the grace of God: "Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" "And when he found Mephibosheth the son of Jonathan, he restored to him all the land of Saul, and made him eat bread at his table continually." It should be our daily aim to cultivate such a spirit, to live in communion with God, lest for neglect He suffer us to fall, to stretch forth a hand against an anointed one. Who can listen to the sentence of the Judge without awe?—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. Inasmuch as ye did not to one of the least of these, ye did it not to Me." (Mattt xxv., from the 31st verse.) Who can stand before that "great-white throne," but in the righteousness of "the God-man," of whom David was but a feeble type?

I have shown that we are inheritors of an evil nature; that every one of the human family is in this life involved in sin. "Every one shall know his own sore;" it may be drunkenness, uncleanness, dishonesty, pride, a wrong spirit, a deceived heart,

covetousness, selfishness, or whatever else we do know ourselves : the evil we do know, that individually, and as a body, we are the men going down from Jerusalem to Jericho, and have fallen among thieves : evil natures of every kind. We are a wounded sin-sick people. Christ is the good Samaritan, ever passing by, and ever pouring the oil and wine into the sin-sick soul ; but as He does so, He is ever saying, " If God has thus compassion upon you all, it well becomes you to compassionate each other ; to be one harmonious family, healing and alleviating evil, and not deepening and inflaming the wounds of each other." Oh, mortal strife ! when shall it cease ? Oh, fatal obduracy of heart ! when shall it yield to sympathy and love ? The priest and the Levite pass coldly by : they represent us all ; but the soul of our compassionate High Priest yearns to heal. " Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Here is the Gospel, and the law of the Gospel : may we read both, and bend with the Son of God over the wounded family of man.

Still it is a remarkable expression : " We have turned every one to his own way." Every one has gone wrong ; some one way, and some another ; all alike branched off into one or some of the multitude of wrong ways ; and there is no return to God but by the open door, Christ. He knows all our wanderings ; but of believers He says, " My sheep know my voice, and they follow Me." When this doctor of the law came to Him, " and tempted Him," by the confident presumption, blind arrogance, " What shall I do to inherit eternal life ? He said unto him, What is written in the law ? how readest thou ?" The legal man answered rightly : " perfect love to God, and to our neighbour." " This do, and thou shalt live." But the spirit of truth, of conviction, struck upon the right chord ; the broad, immutable requirement of the divine law seemed to flash conviction into his soul. He tried to resist the qualm of conscience, but

in doing so he was condemned by the latitude and the glory of the precept he thought he had obeyed. "He, willing to justify himself, said unto Jesus, And who is my neighbour?" Amazing flash of thought! Where would the inquiry end? The whole world was his neighbour: the Divine Teacher at his side; the man in the ditch by the road-side, who had been stripped of the little raiment, the little natural virtue he had, and left half dead. Would this presumptuous doctor of the divine law be neighbour to either? No: he had come to tempt the Teacher come from God; and the thought of loving the whole world as himself had never entered into his calculation. The good Samaritan who had compassion on the stripped and wounded, who poured in the oil and the wine, who brought the whole world into the little inn—the little Zoar of His own providing,—with the charge, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee," was Christ. He alone of the human family entered the lazar-house of our world; stanching and bound up the manifold sin-wounds of all; but over each stripped and wounded lazar as he lies, over the door of this lazar-house, He has inscribed, "Go, and do thou likewise." Do we never tempt Him? Shall we never be condemned?

But I will not close this tract without one word upon the infiniteness of the mercy of God. There is no wound too deep for Him to heal; no sin too black for Him to forgive. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." If Christ said, "Have not I chosen you twelve? and one of you is a devil;" and to Peter, "Get thee behind Me, Satan;" should we not all be faithful to ourselves, and say, "Lord, is it I?" Should we not all be faithful to ourselves, and ask, Am I Cain, Esau, Saul, Judas; or am I forgiven, and a child of God? I have shown that there is a devil; it is a fact of Revelation. He is a

deadly enemy, and in this world we must maintain the conflict against him, or at last we must hear the sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh, let us not pass by on the other side while there is one in danger,—while the masses of the people are in danger of such a doom! But let us tell of the infiniteness of the mercy of God; that we meet Him upon the mercy-seat in Christ, and we are saved. From that source flows a volume of mercy; we may trace it throughout Revelation, from the covenant of grace with man to the end of time: but I shall only lead my reader to the river of life; he can trace it if he will. The kingdom of grace was in the Son of God; the volume of life was in the Son of God; and now He is as infinite in mercy as He was in grace; while His reproof was, and is, "Ye will not come unto Me, that ye might have life." The kingdom of God is a hidden life, perfectly distinct from the outer world, save as it exists within us to be seen. But let us not only look at the volume of mercy, but lay hold of mercy. St. Jude wrote, "Keep yourselves in the love of God, looking for the *mercy* of our Lord Jesus Christ unto eternal life" (21.) And in his salutation to those to whom he wrote this short letter he began by saying, "Mercy unto you." (2.) Lot, as he fled from Sodom, extolled the mercy of the Lord: "Thou hast magnified Thy *mercy*, which Thou hast showed unto me in saving my life." (Gen. xix. 16—19.) And when we are got beyond the Sodom of this world,—beyond the snares, temptations, and power of the devil,—we shall in like manner laud the mercy of God: "The Lord is very pitiful, and of tender *mercy*." (James v. 11.) Moses prayed thus: "I beseech Thee, let the power of my Lord be great, according as Thou hast spoken, saying, The Lord is long-suffering, and of great *mercy*, forgiving iniquity and transgression." (Num. xiv. 17.)

From the covenant name JEHOVAH David compassed the truth of how He could be merciful to His creatures: the why

and the wherefore of mercy. Let us look at some passages, and then see the winding up of the subject in his mind,—his faith in mercy: "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His *mercy*. Let Thy *mercy*, O Lord, be upon us, according as we hope in Thee" (Ps. xxxiii. 18); "The Lord is good, His *mercy* is everlasting" (c. 5); "The *mercy* of the Lord is from everlasting to everlasting upon them that fear Him" (ciii. 17); "Thy *mercy*, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds" (xxxvi. 5); I will sing of Thy power; yea, I will sing aloud of Thy *mercy*" (cix. 16, 17); "The earth, O Lord, is full of Thy *mercy*" (cxix. 64). Such is the tenor of the whole of David's Psalms; and now if my reader will read 1 Chron. xvi. 34; Ps. cvi. 1; cvii. 1; cviii. 1—4; cxxxvi.; cxxxviii. 8, he will see how his mind grasped the doctrine of *mercy*: "O give thanks unto the Lord; for He is good: for His *mercy* endureth for ever." David takes us out of ourselves, out of the world, into Christ, the covenant-keeping God, to obtain *mercy*: "Let Israel hope in the Lord; for with the Lord there is *mercy*." (cxxx. 7.)

The Prophet Micah wrote: "Thou wilt perform the truth to Jacob, and the *mercy* to Abraham, which Thou hast sworn unto our fathers from the days of old." (vii. 20.) If the souls of the saints under the old economy thus laid hold of the Gospel of mercy and eternal life, how ought we to extol the mercy of God nearly two thousand years after the manifestation of it; for Christ was an embodiment of mercy!

Chapter i. of St. Luke should be read here. The saints who then saw the salvation of God made a public declaration of the fulfilled mercy promised to the fathers: "His *mercy* is on them that fear Him from generation to generation. . . . To perform the *mercy* promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham. . . . Through the tender *mercy* of our God; whereby the Dayspring from on high hath visited us." (i. 50, 72, 78.)

And St. Paul wrote : "That the Gentiles might glorify God for His mercy" (Rom. xv. 9) ; "Grace, *mercy*, and peace, from God our Father and Jesus Christ our Lord" (1 Tim. i. 2) ; "He that despised Moses' law died *without mercy* : of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x. 28.) This is a deep, awful passage, from whatever point we look at it.

St. Peter wrote : "Blessed be the God and Father of our Lord Jesus Christ, which according to His *abundant mercy* hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. i. 3.) "Which in time past were not a people, but are now the people of God : which had not obtained *mercy*, but now have obtained mercy." (ii. 10.)

My subject now is the infiniteness of the mercy of God. But I will not close it without saying one word more : "There is a limit to mercy : the door of mercy may be shut. "These things saith He that is holy ; He that openeth, and no man shutteth ; and shutteth and no man openeth." (Rev. iii. 7 ; Isa. xxii. 22.) And we read, when the foolish virgins returned to go into the guest-chamber with the bridegroom, "The door was shut." (Luke xiii. 25, 26.) The door of office and of usefulness may be shut in this life, but I do not think the door of mercy and of pardon are shut in this world. The door of heaven may be closed at death, but we live in an economy of grace, and over God's almshouse of gifts and grace is written, "Knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened." Then let us pray with more fervency, constancy, and importunity, that the door of mercy and of grace, the door of office and of usefulness, may never be shut against us ; that when the Bridegroom cometh we may

go in with Him to the marriage, and never know that awful moment of despair.—“And the door was shut.”

Then the conclusion of this subject—the infiniteness of the mercy of God—is that we are all alike sinners ; that we have all fallen among thieves, that Christ is the alone good Samaritan, and our Example ; and to be so till the balm of His Gospel, and the oil and wine of His grace, have healed all. And we should do well to band together to do His will.

“Then the Pharisees went out, and held a council against Him, how they might destroy Him.

“But when Jesus knew it, He withdrew Himself from thence : *and great multitudes followed Him, and He healed them all.*” (Matt. xii.)

“Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”

Then what is the final answer to this doctrine of the devil, as taught in this tract, in Revelation ? The answer to it, found in the same blessed volume, is the doctrine of Christ. It meets it, it answers it, it overreaches it, it disarms it, explains it, annuls it, overrules it, supersedes it, completely sets it aside. Every sin, of whatever dye, or form, or cast, is Satan ; and there is no power to meet it, to be brought against it, but Christ ; no power to extinguish it, but Christ : “Christ the power of God, and the wisdom of God.” Here sin falls back and is overcome. The knowledge of Christ is the only remedy for sin : the only antidote ; the only specific for the evil ; the only virtue that can extract the poison of the old serpent. There was but One Being more almighty than the devil, and that was God ; and God in Christ blotted out the fall, effaced his nature, if we will only take advantage of the benefit of the Sovereign balm. Christ said of the Comforter, of the world’s Solace : “He will reprove the world of sin, . . . because they believe not on Me.” But when we believe, when faith is perfected, He reproves no more

of sin. Then there is forgiveness, peace, and joy that nothing disturbs. Therefore, although I have set forth all the wounds and bruises and putrefying sores of our nature,—the sores of sin, that there may be a knowledge of them,—I have not set them forth to be looked at, to be dwelt upon, to be made to rankle, and fester, and to be made worse; but that, convinced of the fact, and weary of the sight, we may look away from the loathsome state to Christ: “In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” We never read of Christ probing and inflaming wounds. When He came to the man who had fallen among thieves, He did not irritate his wounds, examine, or even touch them, but poured in the healing unction, and bound them up. And so the Israelites in the wilderness were not commanded to look at the bites of the fiery flying serpents, but to the brazen serpent, the divinely ordained type of the Son of God; who, as the fulfilment of the type, said, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him shall not perish, but have eternal life.” No mention of the serpent’s bite: but look only,—believe only. And so when Peter fell, his Lord did not inflame the wound by rebuking him for presumption and pride, but asked, “Lovest thou Me more than these?”—more than those who had made no such loud protestations of adherence, but only repeated the words of their bold leader in the field. (Matt. xxvi. 35.) Would a wise skilful physician enlighten a patient upon the subject of the gangrene of his disease,—of all the mortal symptoms, of the danger of his state,—till the case was found to be hopeless? Would he not rather inspire faith in the remedies, in himself, in Almighty God,—and thereby allay restlessness, and produce calm and peace, the greatest restoratives to health? And so the Lord Jesus Christ throughout the typical age, while He taught the knowledge of evil, revealed the devil; taught also the knowledge of Himself, pointed onward to Himself, inspired

faith in the remedy of His own blood, in the healing virtue of His own Spirit : "It was not possible that the blood of bulls and of goats should take away sin. . . . But when he said, Lo, I come to do Thy will, O God, He taketh away the first that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Here was the knowledge of sin and the remedy. And the fact must strike every attentive reader, that after the One Offering for sin had been made, after the resurrection of the Atoning Victim, He never again mentioned the disease of sin, the original death-wound. It was gone then. Unbelief was the only remaining sin : "O fools, and slow of heart to believe." "He that believeth not shall be damned." Then I say the answer to the doctrine of the devil, is the doctrine of Christ. It meets the case, it supplies the need. God Himself met the demand of justice, so that He is perfectly just when He forgives a sinner and receives a believer. And hence His justice is universal, because as He died "once for all," so He receives all who receive Him into the heart by faith. And hence His Almighty command after His resurrection : "Go ye into all the world, and preach the gospel to every creature." "Go to my brethren, and say unto them, I ascend unto my Father, and your Father ; and to my God, and your God." No more sores to rankle, no more wounds to fester, no more bruises to be inflamed, no more mortal malady, no more gangrene of the soul to end in "the second death." The sting of natural death is taken away, the Holy Ghost is given, and "he that believeth on the Son *hath* everlasting life." "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation ; but is passed from death unto life."

"When the Comforter is come, He will reprove the world of sin, *because they believe not on Me.*"

Then in the face of this doctrine of the devil, and of its panacea, the doctrine of Christ, what is the bounden duty of

every believer? God gave the Holy Ghost to a body of people, both to make the gift or power known, and that they should then go forth to make known the remedy of sin to every creature; to lift up a crucified, risen, and reigning Saviour before the world, that whosoever looketh, believeth, may live. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations. The Spirit and the bride say, Come. And let him that heareth say, Come." The apostolic function was a missionary one: "Apostle" means "a sent one;" and the twelve were in no otherwise endowed and set apart from the spiritual body, than for missionary, or foreign work. "All nations" and "all the world," was their field of labour. The field is still open, and the harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." There should be united prayer that the Lord will raise up from the death of sin an army to go into the Gospel field. He is just as able to do this as He was to say to the "man taken with a palsy," "Rise up and walk;" "Thy sins are forgiven thee." Both are alike easy to Him. In one day, in one moment, He could raise up "a kingdom of priests, and an holy nation." We have the promise: "I will pour out my Spirit upon all flesh;" and we have but to plead it in faith, and it will be done." But if Christians are to be adversaries to each other,—sects envious of and jealous of each other, adversaries to Christ, none seeing but their own little limited sphere of usefulness,—His kingdom never can come; and the consequences of thus retarding it, and the accountability for doing so, will be more solemn and awful than of anything we can conceive. Let Satan stand at the right hand of the servants of the Lord to resist them; but let not Christians be found so doing.

Then I repeat the question, in the face of this doctrine of the devil, and this doctrine of Christ, What is our bounden duty as Christians? To band together, one almighty body, to establish

afresh "the kingdom of our Lord and His Christ" upon earth. Wherein lay the strength of the Holy Trinity? Wherein is still the strength of the Holy Trinity? In the truth of the doctrine of the Unity; in the Unity of the Trinity, or of the Godhead. One purpose, one source of light and love,—of compassion, grace, and mercy,—of power and justice; one undivided and eternal decree to conquer the devil, "to destroy him that had the power of death, that is the devil,"—and the tremendous purpose, stupendous, we know not how almighty, was accomplished by the unity of the Divine nature. Unity is strength. And if we would *now* take the kingdom of Christ from His adversary the devil, from the kingdom of darkness—for it is still miserably involved in the ruin, in captivity and in chains—we must band together in one almighty unity; I say almighty, because it is "Christ in us the hope of glory:" we must band together in one phalanx of light and love,—of power and justice,—of mercy, compassion, truth, and humble-mindedness,—and we shall conquer. But if not, the conflict will yet be long, and sore, and unfathomably mysterious and dark, and end in "the second death" of millions of immortal souls.

"What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

"Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke xiv. 31—33.)

"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

"Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned." (Rev. xi. 15—17.)

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should *deceive* the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (xx. 1—3.)

"And death and hell were cast into the lake of fire. This is the second death." (vi. 8; xx. 14.)

Two Gods upon the world's old stage I see,—
JEHOVAH and His rival enemy;
Two kings,—“the King of kings, and Lord of lords,”
“The great red dragon,” and their glittering swords;*
The lowly Saviour, mighty “Lord of hosts,”
The fell “Destroyer,” with his mightier boast.
Yes, still “the Dragon” reigns who first made war,
Because *our* King we follow from “afar,”
Because we do not all forsake, and be
Valiant adherents of our Deity.
“The high priest’s palace,” condemnation, shame,
And even faithfulness begins to wane.†

See powers old and new in which the devil reigns,
And how his part he ever well sustains.
Pagan mythology: oh, what a page!
The forg’d device incites almost to rage.
But let us scan the mystery profound,
And then return again to holy ground.

I will not amplify on Egypt’s gods,
Whose arms assum’d more power than Moses’ rod.

* Josh. v. 13; Eph. vi. 17; Matt. iv. 6. † Matt. xxvi. 58.

Isis, perchance from God's great name deriv'd,
 For in significance it with it vied : *
 " Ancient, I'm all that has been, that shall be—"
 Herein was shameless, impious mimicry :
 " None among mortals e'er took off my veil,"
 The mystery of my being to assail.
 What scintillations from the name JEHOVAH,
 Thus to permeate a corse all over !
 What must eternal truth have ever been,
 Although corrupted, thus to have been seen ;
 On the dead body of the race of Ham
 Inscrutably to grave the name I AM ;
 Throughout all heathendom to penetrate,
 Although to leave her heart more obdurate ?

Nor shall Baal Berith more my time employ,
 No gods or demigods my soul decoy. †
 Of Phrygia's Cybele I will not sing,
 Nor to Diana my pure offering bring.
 Nor shall great Pan a passing thought employ,
 Sicily's Proserpine help swell my joy.
 Athens' Minerva shall not more have place
 Within the shrine my love aspires to grace.
 Nor Jove or Jupiter, the gods of Rome,
 Nor Baal or Belus grav'd on Assyrian stone.

* Osiris and Isis were Egyptian deities. Isis was supposed to be the moon, and Osiris the sun. The name Isis signified "ancient," and the inscriptions on the statues of the goddess were often in these words, "I am all that has been, that shall be ; and none among mortals has hitherto taken off my veil." Thus do we see how some knowledge of JEHOVAH, and the meaning of the name, had pierced the kingdom of heathen darkness : "If the light that is in thee be darkness, how great shall that darkness be."

† Baal Berith was the god of the Shechemites. The name meant, "The Lord of the Covenant."

Nor Mars, the god of war, of powerful nations,
Nor Venus triumph in more vain oblations:

The gods of Canaan shall not mar my theme,
Nor Persia's heavenly orbs prolong my dream.

For as these names of deities I trace,
With all their meaning, so divine a face,
As I the gods of this old world behold,
With feet of iron, and heads of burnish'd gold,
I pause to ask whence all the darkness came,
And trace it to the effulgence of one name—
JEHOVAH GOD, the name of heaven and earth,
To other names of deities gave birth ;
Corruptions, imitations, alien man
Is this blind pervert, Pagan, or Islam.

Yet still I pause, and still I meditate
On gross idolatry, that sin so great ;
On that device of hell, the world's one sin
That the stronghold of Satan e'er has been ;
That drew from God that one first great command,
That time has utter'd no more just demand :
" No other gods before Me shalt thou have,
Or worship aught on earth, in heaven above ;
Thou shalt not bow thyself to them, nor serve :
I know the tendency of man to swerve."

That drew from Him the later truth sublime :
" God is a Spirit," realms of light His shrine !
" In spirit and in truth " come worship here,
And stamp to dust gods of this nether sphere.
" The golden calves, Dagon," before Him fell ;
So will the world, flesh, devil, death, and hell.*
The great god Self, greater than all beside,—
The devil in his worst of forms is pride ;
And yet he fell before the Spirit's might

* Rev. vi. 8 ; xx. 14.

From heaven to hell : take warning from the sight.*
 Crucify self : mankind the work begin,—
 And you have conquer'd, slain "the man of sin."
 Still I reflect, and ask,—Where did pride rise?
 Who the first god that did high heaven despise?
 Who the first man his Maker did betray,
 And in his heart from Him first turn away?
 "The old serpent" was "the Tempter:" hear him say,
 "Ye shall be gods," † and man believed straightway.
 He was beguil'd, deceiv'd, debas'd ; and lo,
 Down to the present hour he loves to have it so!
 Has gods of every nature, form, and name :
 The logic of the science racks my brain.
 Behold the fact throughout six thousand years :
 The gods would weep, if gods of earth shed tears.
 One wonders how the serpent still deceives,
 How men, unborn of God, e'en can believe ;
 Save that "Deceiver" is his name : a foe
 Wily and subtle, walking to and fro !
 "The god of this world,"—title strange and dim,—
 Because the evil leaven is within ;
 But from it comes the envenom'd cockatrice,
 The fiery serpent from the latent vice. ‡
 Rome was the black development foretold,
 Although a blacker future may unfold ;
 For still as God he in his temple sits,
 Showing himself that he is God by fits.
 In all these diverse powers the devil reigns,
 Leading poor blinded captive souls in chains :
 Then of his snares and subtleties beware,
 Knowing that safety is alone in prayer.
 Nor will I here write on a regal line,—

* Isa. xiv. from ver. 10.

† Gen. iii. 5.

‡ Isa. xiv. 29.

Less foul, perchance, but yet not more Divine,—
 Of tyrants, despots, who have pass'd away,
 And cannot now the day of life unsay ;
 Of "the Dragon" wallowing in the miry Nile,
 By oppression building his memorial pile.*
 The crusted dust of our museums tell
 More than the tombs of those thus fired by hell :
 A spectacle to angels and to men
 Of power abus'd, a fallen diadem.

Nor of the kings of Sodom, near ally,
 One in the deeds of hell, of deepest dye. †

Nor of the Canaanitish kings,
 Monsters of blood and of all other sins.

Nor of the kingly race of Israel sing,
 Uncall'd of God, hence an unhallow'd thing. ‡

Nor of the royal Judah, save as one
 Ordain'd and chosen to bring forth His Son ;
 Spiritual kingdom, unlike all beside ;
 A throne eternal, let what might betide. §
 That holy chronicle I need not write :
 Lo, it is written in "the Book of life."
 Spiritual office is alone of God,
 According to His own most blessed Word.

Nor will I here trace the Assyrian line,
 The glory of the world in contrast to define.
 The devil boasted to the King of kings
 That he was lord supreme o'er worldly things ;||
 And if in them He would but worship him,
 All should be His. Proud *world*, behold your King !
 Can grand capacity take in that spacious realm ?
 And if it could, would it not overwhelm ?

* It is said the Pyramids were built by the Israelites.

† Gen. xiv. 21 ; Rev. xi. 8. ‡ 1 Sam. viii. 7. § Luke i. 32, 33.

|| Luke iv. 5—8.

Nor will I track the Antiochis race ;
 "The depths of hell" are written in their place.

The Grecian mystery I dare not touch,—
 Its surging elements still roll and rush,
 And through my brain, my soul : the world all o'er
 Who has not felt the throes of Grecian lore ?
 The fane of wisdom, princely power combine,
 And yet we may not worship at her shrine.
 "The world by wisdom knew not God," the Sage
 But groped in darkness throughout every age ;
 All the philosophers of Greece and Rome
 Knew but the turbid spirit in their tome.
 "Blessed art thou, Bar-jona ; flesh and blood
 Hath not reveal'd this truth to thee, but God."

The Roman Emperors all have pass'd away ;
 And what a phalanx,—what a field display !
 Seal up the annals ; one black deed alone
 Betrays the danger of a human throne.

The usurping spirit did not fall with Rome,
 But chang'd his seat to reign beneath a dome :
 Sacred and secular alike to him,
 A transmigration is "the man of sin."
 Again he rear'd his deadly, venom'd head ;
 As "Prince of this World" fell, but was not dead.
 In time he join'd the mysteries in one,—
 The civil and the Papal Christendom.*

I might come down through history profane,
 In autocrats and despots see him reign ;
 In "many Antichrists," gigantic schemes ;
 But in them all, the *Christian* reads but dreams :
 Yet in his car triumphant he will roll
 Till every teeming land, from pole to pole,

* Rev. xvii. 3.

Surrenders to the glorious "King of kings,"
And to His feet its freewill offering brings ;
Crowns Him with mitre and with diadem :
Oh, Church of Christ, rise mighty Seraphim !

Entire surrender is with suffering fraught :
It wounds "the pride of life," * probes deep the heart.
Yes : see the noble aim in cost replete,—
Lay the whole world at its Creator's feet !
Give all most dear to our Redeemer's cause ?
Submit ignobly to His hateful laws ?
The scheme is difficult, surpassing strange ;
What seraph will the face of nature change ?
What champion bold the great transition span,
And bring down heaven once more to sinful man ?
Oh, Holy Ghost, the work is Thine alone :
Once more descend in glory all Thine own ;
For 'twere a little offering, far too small,
At our dear Father's feet to lay our all.

In youth, in health and wealth, we onward rush ;
But age discovers all is little worth.
Could it recall the bygone days and years,
Should we not spend them in more prayers and tears—
In more self-sacrifice, renunciation ;
In what our Pattern taught,—self-consecration ?
His many promises proclaimed success :
"Who overcomes shall never taste of death,
But reign with Me upon my Father's throne,
As I o'ercame, and am with Him set down."

The fallen spirit is the foe I've shown
Despoiling sinners of their heavenly crown ;
Deceiving them by something, hour by hour,
Till their election never is made sure ;
Their call of God, His gift of grace, not known,

* 1 John ii. 16.

And so the work He gives them never done.

The "Mammon" of our pagan selves must fall,
 And then "great grace" will be upon us all.
 Feeble the human voice to stem that ocean's roar :
 Come and speak peace, O Lord, as heretofore ;
 And "be it known, O king, we will not serve thy gods,
 The golden image" of earth's monarchs, lords.

To *our* God alone the gifts of grace belong,
 Then let us celebrate His praise in song ;
 With angels and archangels round His throne,
 Worship and serve JEHOVAH GOD alone,
 And contrast Him against all other gods.
 The heart is willing, but I have not words :
 O "King of kings and Lord of lords" most high,
 Propitious Muse, descend from yonder sky !

Let us behold Him in creation, space,
 Till kings, lords, princes, gods, to Him give place,
 "The god of this world" fall, to rise no more.
 But how can mortals to the Highest soar ?
 Till "the Prince of this World" fall, no more to rise :
 O God of heaven, when will the world be wise ?

Do we not see Him in the evening, morn,
 As new creations to the world were born ; *
 In things adapted to the use of man,
 Till there arose the world in which I am ;
 In the wise structure of the human form,
 Where's all that's useful, all that could adorn ;
 In the social order of the human race ;
 In the temple, man, in which He took His place ? †

Do we not see Him in the sun that shines,
 In the pale moon that on His breast reclines ;
 In stars that glow, revealing worlds of light,

* Gen. i.

† Gen. ii. 7.

Systems of worlds where it is never night ; *
 In the many mansions He Himself prepar'd
 For the one family He ever lov'd ?

Do we not see Him in the depths of space,
 In the profound the finite cannot trace ;
 In gravitation, as He holds the spheres,
 In the Almighty, as we know no fears ;
 In vast eternity, infinity,
 Our Father in our worshipp'd Deity ?

Do we not see Him in the dawn of day,
 As darkness, shadows, spectres, flee away ;
 In the grand sunlit mountain, on the plain,
 As man goes forth to work, as He Himself ordain'd ?
 In the bright dewdrop spangling on the earth,
 That to her sterile bosom first gave birth ; †
 In the greater gift to all,—the living rain,
 That robes with life and verdure hill and plain ;
 In the bow of hope that spans the watery sky,
 As we look on it with our Deity, ‡
 And read within its sevenfold holy page
 The covenant of grace with every age ?

In the bright golden corn that waves and waves,
 In grace and glory sweetly hymning praise ?

Do we see not Him in the floweret pure,
 The wild profusion that our footsteps lure—
 The primrose, lily, rose, and violet sweet ?
 Yes : in these gifts the God and Father meet.
 In superfluity, redundancy,
 We worship Him, in love's ascendancy.

Do we not see Him in the forest, moor,
 In rivers rolling on to ocean's door ;
 In the old Main himself ? Yes, there we see

* Rev. xxi. 25.

† Gen. ii. 5, 6.

‡ ix. 6.

The almighty, living, ruling Deity.
 In creation we behold Him face to face,
 The God of love, adapting wisdom, grace.
 And all these tokens of a Father's love
 My soul to patience, resignation move.

Now gods of earth, your titles to your names—
 Lords, masters, fathers—now put in your claims ; *
 Or meek recipients be of gifts divine,
 And serve one Master to the end of time. †

In the volume of creation God is seen ;
 But lo, another volume intervene !—
 The roll of revelation and of grace :
 Here we again behold Him face to face.
 "The KING of kings and LORD of lords," above
 All other gods—Parnassus, Mars, or Jove ;
 Above great Jupiter, the god of Rome ;
 Above the god still seated on her throne ;
 Above the lesser deities of time,
 The lesser stars that from the full Orb shine :
 The JEHOVAH GOD of heaven, earth, and sea,
 The Christian's God, of glorious Majesty ;
 "Faithful Creator" in "the Holy One,
 And lo, a work—Creation's work outdone !
 The Faithful Father in the Eternal Son,
 And lo, a work—all other works outdone !
 Dear Father, Saviour, Spirit, work in me
 The new creation of the Trinity.
 Redemption's work ! no flowery page is here,
 But one of mystery, solemn, deep, severe ;
 The God incarnate in "the Son of man,"
 In the nursing form manger'd at Beth-lehem.

"The great red dragon" watch'd the eastern star,
 And hither hasten'd in his fiery car,

* Matt. xxiii. 7—9.

† Verse 10.

Ready the infant Saviour to devour *
 As soon as born : but he must wait his hour.
 We know the flight into the land of Ham,
 And how he would way-lay the child's return ;
 But death o'ertook him, † and God's Angel said,
 " Return, for they who sought His life are dead."
 At " twelve years old " the Envoy from our God
 Sat in His temple,—then its Sovereign Lord.
 Heaven sheds no light on the next eighteen years,
 But they were spent, we're sure, with Moses, David,
 seers, ‡
 Save that the child increased in wisdom, favour
 With man and the eternal God, His Father.
 But when He did come forth from behind the temple
 veil,
 The devil still was there, with weapons to assail. §
 The clash of arms proclaim'd the conflict sore,
 But " the Son of God " prevails for evermore.
 Escap'd his arrows, darts, the powers of hell,
 He enter'd on His grand career full well.
 Naught could arrest, distract, impede His course,
 Like orbs of light, volition was by force.
 " The Sun of Righteousness " rose over all,
 Encompassing this sphere of Adam's fall,
 Of old mortality, of history seal'd,
 The orb of which he said, " It is the battle-field ;"
 But by obedience to the law Divine,
 Made it for ever in His light to shine.
 By His subjection to His Father's will,
 He did the same to all mankind fulfil :
 Amazing love, to reach the least of all,
 The most hell-bound, and abject of the Fall !

* Rev. xii. 3, 4.

† Matt. ii. 19.

‡ Luke xxiv. 44.

§ Matt. iv. 1—10.

Almighty God, open all eyes to see :

This were a little thing now to request of Thee.

Christ's teaching, parables, proclaimed Him God,

The Incarnate Wisdom of the Incarnate WORD ;

Profound, original, adapted, true,

In which we all behold,—you me, I you.

And when from heaven we scan the unseal'd book,

We shall know why none here thereon could look,

None of himself the depths of love unlock,—

To inspire and teach are both the Spirit's work.

Yes, I am sure in the inspired page

There still are depths unknown to any sage ;

Life, unction, grace, wisdom, and meaning yet,—

Something worth searching for in Holy Writ.

"Lion of Juda," open now the Book,

Awake the world by the stern mandate, "Look !"

By miracle, Omnipotence, say, "Come and see"

"The Lord a man of war,"—"the beast," his enemy.*

In the Bible is this scene of conflict, woe,

Of the devil's host, and of his overthrow.

Ascended Lord, from heaven say, "Come and see,"

Behold your victory alone in Me?

JEHOVAH God, proclaim what Thou hast done

By Thine own arm, in Jesus Christ Thy Son :

Met the demand of justice, paid our debt ;

Yes, there is life and sovereign mercy yet.

Reveal Thy grace, compassion, mercy, love,

For they alone the world's cold heart can move.

Thy children now : a blood-bought glorious race ;

Thou art in truth the God I thought to trace.

Creator, Father, Ransom, Lord, in One,

Hell ponder'd deeply, "If Thou be the Son."

Behold the Offering! Yes, we see Him now,

With a crown of stars upon His streaming brow.
 His Church He ransom'd from the billowy gulf,
 By wading through Himself the o'erwhelming surf.*
 By conquering Himself the waves of hell,
 The empire of the devil crumbled, fell.
 Jehovah crucified : that sight behold !
 It ought to make the world's old blood run cold,
 The universe itself to stand in awe,
 And onward move by love's resistless law.
 In my poor heart He laid the rebel low,
 And this is why I love and laud Him so.
 Above all other gods our Saviour see,
 The Christian's ruling, reigning Deity. †

Yet still the conflict rages, will be sore,—
 Although of heaven Christ says, "I am the door."
 On a large scale He will convince of sin,
 Because the world does not believe in Him.
 Spiritual war, still between King and king,
 "The great red dragon," Christ and His Seraphim,
 "The devil, Satan," Michael and his host, ‡
 The God who gave His corps the Holy Ghost.

The Serpent's ever watching to betray,
 The Church and world alike he will waylay.
 For souls he hungers and for souls he thirsts,
 Still, like the horseleach, never has enough.§
 These are his tactics, evolutions, ever
 By something new poor souls from God to sever.
 Yet in the world, by means oft indirect,
 God, too, is there, ingathering His elect.
 By change of tactics, too, His army to lead on,
 Till the last battle's fought, and the last victory won.||

* Jonah ii. 5, 6.

† Mic. v. 2.

‡ Rev. xii. 7, 9.

§ Prov. xxx. 15.

|| Rev. xvi. 14, 16.

Angels, archangels ever on the wing,
 Your free-will offerings to the crusade bring,
 Your colours show, file off your shining ranks,
 Work well your battery and guard your flanks.
 The conflict deepens, darkens more and more :
 When overcome, lie low at mercy's door.
 The true and brave e'en *seven* times may fall,
 But they rise up again victorious over all.
 At the *seventh* sounding of the trumpet horn,
 The world will fall, and a new heaven be born ;
 At the outpouring of the *seventh* vial,
 The very orb we live on change its soil.*
 Oh, Christian warrior, what have you to fear?
 The Armageddon host and God are here !
 "The Accuser of our brethren is cast down ;"
 Bride of "the Lamb," arise and take your crown !
 You overcame him by His precious blood,
 And you are now for ever One with God ;
 Militant or triumphant, you are One :
 Great God, we worship Thee in Thy dear Son.

I saw an Angel from high heaven descend
 With the key of hell, a chain too in his hand.
 "He laid hold on the Dragon," that old foe,
 "Which is the devil, serpent, Satan : " lo !
 Cast him into the lake a thousand years,
 As here foreshown. Come, Lord, from yonder spheres ;
 Oh come, Thou Lamb of God ! Thou mighty Conqueror,
 come,

And hurl the devil to his final doom !
 Since he is conquer'd, chain'd, and doom'd to die,
 Oh why not now,—JEHOVAH, tell me why?
 Beyond the gate of death his doom is seal'd,

The world you live in is the battle-field.
Each one through life the conflict must maintain ;
Nor think, brave soldier, conflict is a dream.
Millennial glory will a triumph be,
But immortality is victory.
Still I do hear the trumpets' sound, "It is done,"
And pray by Thy command, "Thy kingdom come."

ON PRAYER.

“Prayer is the burden of a sigh,
The falling of a tear ;
The upward glancing of an eye
When none but God is near.

“Prayer is the soul's sincere desire,
Utter'd or unexpress'd ;
The motion of a hidden fire,
That trembles in the breast.”

“LORD, TO WHOM SHALL WE GO? THOU HAST THE WORDS OF
ETERNAL LIFE.”—*John* vi. 68.

ON PRAYER.

CHAPTER I.

“And thou shalt put the mercy-seat above upon the ark ; and in the ark thou shalt put the testimony that *I shall* give thee.

“And there I will meet with thee, and I will commune with thee from above the mercy-seat of all things which I will give thee in commandment unto the children of Israel.”—*Exod.* xxv. 21, 22.

“And the cause that is too hard for you, bring it unto me, and I will hear it.”—*Deut.* i. 17.

“And there appeared an angel unto Him from heaven, strengthening Him.

“And being in an agony He prayed more earnestly : and His sweat was as it were great drops of blood falling down to the ground.

“And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.”—*Luke* xxii. 43—46.

“He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done.

“And He came and found them asleep again : for their eyes were heavy.

“And He left them, and went away again, and prayed the third time, saying the same words.”—*Matt.* xxvi. 42.

THIS tract is a supplement to my tract on the Agency of Satan and Temptation. “God is a Spirit : ” He is “the Father of spirits.” Christ was, and is, the Lord of spirits, in the same

sense as He said He was Lord of the Sabbath day : and hence power to work miracles. Spirits were subject to Him—both good and evil spirits ; He had power to command a spirit back to a lifeless corpse, and He had power to command an evil spirit to come out of a man ; and this one power alone evidenced Him to be God,—the Almighty JEHOVAH, and the Father of spirits. The devil is an evil spirit : and therefore the conflict is not only a spiritual one, but real, sore, and deadly ; for victory, or for defeat,—for life, or death. “ If I by the Spirit of God cast out devils, then the kingdom of God is come unto you : ” the fact of Christ being able to cast out devils evidenced the God within Him ; that He was the King of heaven, or of the kingdom of God ; and that kingdom was opened to believers by Himself,—by the innate power in Himself to cast out evil, and to fill the void by His own Spirit. This is a revealed truth : and hence the necessity of prayer, of the spiritual exercise of prayer, of a life of prayer. The Lord of spirits ordained it to teach us a solemn truth,—our dependence on Him ; and for safety, the necessity of our life in Him. By the spiritual exercises of the soul we must be in communion with God : “ Our fellowship is with the Father, and with His Son Jesus Christ.” In health, and peace, and prosperity, and joy, we must pray that we enter not into temptation : in the hour of temptation, and of the powers of darkness, we must pray : in entering the Red Sea, and in our passage through, we must pray ; in the fiery furnace, and the lion’s den, we must pray ; in the great water flood of affliction we must pray ;—pray, and we shall be brought through them all. What would “ the powers of darkness ” be without “ the power of God ” ? What would temptation be without “ the Deliverer ” ? What would “ the mystery of iniquity ” be without “ the mystery of God ” ? What would our life be without the realization of the presence of God ? Oh, what an upholder, conqueror, is faith in that power ! “ The Angel which redeemed me from all evil,” said Jacob. The more we live in spiritual communion with God in prayer, the more

mighty we shall be: "Fear not, thou worm Jacob, I will keep thee."

I shall divide this Tract into two parts,—the Prayers of Saints as recorded in Scripture, and the Prayers of Christ. And in doing this, *what I want particularly to show my reader is, that wherever Satan is, wherever the Tempter is, there is God* in the complexity of His nature, in His triune offices,—the JEHOVAH, as seen throughout the Old Testament, and throughout the New Testament, but particularly in the Acts of the Apostles. He is there, not only as the Almighty, but also in His manifold gifts, grace, and power: "the angel of His presence saved them . . . and carried them all the days of old." (Isa. lxiii. 9.) "The angel of the Lord encampeth about them that fear Him, and delivereth them." (Ps. xxxiv. 7—9.) "I will not leave you orphans: I will come to you." "Lo, I am with you alway." This is my standing-point in this tract,—that wherever there is temptation, trial, need, difficulty, there is the Almighty in His triune attributes. "In all their afflictions *He was afflicted.*" Can this be so? God afflicted? Yes: the expression is very expressive of compassion, deep sympathy, love. In trial we should stand upon this fact,—that God is with us; and not let His reproofs, and upbraidings discourage us, not let the devil wrest the revealed fact from our grasp, or we may be overborne, overwhelmed, ah, and overcome too in the dark hour of the powers of darkness. But now let us take this thought along with us,—that the Almighty God is with us in affliction, and He is with us when we pray.

Thus I have made this subject of Prayer supplementary to the subject of the Agency of Satan, and Temptation. Paradoxical as this may seem, it is true, that wherever the Tempter is, there is God in His triune power; and I shall show this as I proceed. I could not teach the doctrine of evil—of the devil—as I have in that tract, without supplementing it by the doctrine of Christ, and of power and grace obtained through Him, and by prayer. By prayer I do not mean that superficial

form of worship, that is not prayer; but that spiritual exercise of the soul that purifies the soul, renews the spirit, and makes the whole being healthy, strong, and in that active frame of mind that can confront the world, enter the conflict, remain firm at the post of duty, and be victorious, through our Lord and Saviour Jesus Christ; for the utmost that we can ever expect in the conflict is to display our standard. "They overcame him by the blood of the Lamb, and by the word of their testimony."

Our holy religion, unlike all others in the world, is a spiritual religion. God the Eternal Spirit is with us, about our path, and within us: "As the mountains are round about Jerusalem, so the JEHOVAH is round about His people from henceforth even for ever." Ministering spirits are about our path, ever ministering to those who shall be heirs of salvation. And I am sure if we could see the unseen world, the world of spirits, we should find ourselves in an assembly we had little expected. (Heb. xii. 22, 23; 2 Kings ii. 11; vi. 16.) And so I believe, when I die, I shall be here on the morrow, even as I am to-day.

We are essentially spiritual beings. I could not enter upon the subject of prayer without realizing in ourselves the living truth of our spiritual economy, ourselves living under a spiritual Head. In the Jewish dispensation God spake to His people from the mercy-seat in the Holy of Holies of the temple,—by dreams, by visions, and by Urim and Thummim; and that spiritual economy has not become extinct. No: the same God speaks to us from His Word, "This is my beloved Son; *hear Him*:" and I believe if we were to "hearken," to "obey," to walk, and to live by the Word, it would be to us as audible an oracle, and as safe to act upon, as when the glorious Shekinah uttered its all holy and almighty voice from the most holy court of the temple. This was the intention of God in giving us Revelation: and we must live by it. In it we have the knowledge of Himself; and possessing that, we must live near to Him, pray to Him, and worship Him as our Redeemer,

Saviour, Father, God. Conscience, which is the voice of the Spirit of God, is another voice by which He is speaking to us, and if we listen to its dictates we are obeying God. And if we are spiritual beings, He is speaking to us by as many voices as He did to His people under the old economy; and if we have no such oracular voices we should ask ourselves, Do we know what prayer is?—what spiritual communion with God is? Have we received the Holy Ghost since we believed? or are we still in spiritual death?

As a vessel driven and tossed upon the stormy ocean is preserved from wreck by casting anchor, so the soul and spirit rocked upon the foaming billows of the sea of life, are preserved by anchoring upon the eternal truth of Christ, and communion with Him in prayer: these are the spiritual cable that holds us to Him. When I see a praying Christian in darkness, wrapt in conflicting elements, the tempest still darkening upon his course, and he apparently in despair, then I do not fear for his safety. "Cast down, but not in despair," I know that the "Holy One" who moved him to pray, will bear him upon the surging billow; that he had been praying in darkness, but the Almighty God will answer him in light; and that as the storm ceases to beat upon the soul, the toil-worn mariner will steer with more strength and assurance, and make more rapid advances in the divine life; the conflicting elements, the electric flash, will but dissipate and dispel the obscurations of the eye of faith, create a clean heart, and renew a right spirit, and so cause to flee away the remaining darkness of the old nature, and awaken the man to a fresh sense of the solemnity of life,—of the awful stewardship committed to him, and his amenableness to his Creator. The Spirit of God will descend, and sweetly commingle His graces in that renewed life; a realization of the ever-abiding presence of God will succeed; a holy reliance and a salutary fear and love that nothing but convulsion could have effected: "He shall come down like rain upon the mown grass: as showers that water the earth."

But although the conflict of the elements may have subsided, the voyage of life is not yet finished : the clouds may return after the rain, again and again gather blackness. So that if Satan is to be overcome, the kingdom of God to appear, the toiling mariner must still go on to pray,—to scale more and more heights of spiritual vision, till the Divine life be confirmed in him : “So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” (1 Cor. i. 6—8.) Death may still confront, and appear a severe penalty for sin, but it will soon change its aspect, and be seen but as a change of abode ; a laying down of the clog of flesh, of the infirmities that are a burden ; a submersion of the old nature in the passage to eternal life, and a glorious entrance into the eternal kingdom. From thence he will look back at all the answers to his prayers : there he will read the interpretations of them all, and be startled to see what his apathy, deadness, coldness, darkness, shortcomings, neglect, and unbelief had been ; and also at what God’s forbearance, wisdom, love, faithfulness, and unchangeableness had been : how attentive His ear had been, how almighty in the fulfilment of His promises, and how much more ready to hear than we to pray. There we shall see that every want of our lives, every exigency of our position, was provided for and met by an overruling Providence, long before we had our being ; although God requires of us to ask Him for all things, also for guidance and all the blessings of His providence,—that we may know, not only that we are dependent upon Him, but that it is of His sovereign grace and mercy that He bestows all. We take our blessings too much as a matter of course : when God arrests us in the enjoyment of them all, curtails them, then we feel how unmindful and unfaithful we had been. “Many are called, but few are chosen :” and why ? Because they are not faithful to their calling. They look upon life as a natural existence, without considering that it is a call into the kingdom of God to help

forward that kingdom. They take life as a natural gift, without considering that it is of God's free, bountiful, electing grace ; and therefore by thoughtlessness and ignorance lose the goal of their existence. The exercise of prayer alone, as observed by Christ, would obviate this fatal mistake. While all other ordinances without prayer could not bring the soul into Christ, and keep it there unto eternal life. It must be understood that I am never losing sight of the study and knowledge of the Word of God. It has been said, study without prayer is infidelity, and prayer without study is presumption.

We are governed by two principles,—influence and power. God governs by both : by the high hand and the outstretched arm ; as when the Israelites saw the Egyptians dead upon the sea-shore. Or as when Elijah called upon the God of Abraham, of Isaac, and of Israel, and “ the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And all the people fell on their faces and said, The Lord, He is the God ; the Lord, He is the God.” That was almighty power : but the supreme Being more often governs by the influence of His own Spirit ; as in the case of Mary, who sat at Jesus' feet and heard His word. Or as in the case of the woman who, having an alabaster box of very precious ointment, poured it on His head as He sat at meat. We see here the influence that the Gospel of Christ had upon the minds and lives of these women : they obeyed the precepts of the Gospel. But both the power of God and the influence of His Spirit must be obtained by prayer. Elijah's was one of the most doctrinal and orthodox prayers that was ever uttered (1 Kings xviii. 36, 37) ; and Mary's acts of devotion were worship.

What influence must the little captive maid have had upon the whole household of Naaman, that she should inspire so much belief in the God of Israel as to induce a “ great man ” with the King of Syria to take a long journey to be cured by one of the Lord's prophets ! The influence of Divine love

triumphed in that family : “ *My father*, if the prophet had bid thee do some great thing, wouldest thou not have done it ? ” There may be the convulsion of power and the still small voice of the Spirit, or the influence of the Spirit, perfectly conjoined. (xix. 11, 12.)

Every being in existence is an agent endowed with one or both of these principles, for good or evil. He is either governed or governing, influenced or influencing, by a holy, spiritual, and moral influence ; or he is governed and governing, very imperceptibly it may be, by an influence unholy and corrupting, unconscious as he may be of it : and if that evil leaven could be traced to its source it would be traced to hell. It is not enough to say a man is not a murderer, unclean, an openly immoral man : if there be spiritual death there will be immoral influence and rebellion against the kingdom of God ; while the spiritual man, with only one talent it may be, and with every disadvantage that a man can have, will diffuse an influence that will be felt, and help to leaven the world. Let me repeat that that influence may not only distil as the dew, but there may be also the convulsion of the elements, the rending of the mountains, the whirlwind, and the earthquake, as in the short history of Elijah : but better this by far than the stillness and the stagnation of death.

God has made asking a condition of having ; and if we would have the perfect gifts of His kingdom,—of faith, wisdom, patience, meekness, charity, and many others,—we must ask for them, supplicate God for them. If we would be pillars in His Church, we must live in the daily exercise of the spiritual means He has appointed. A form of prayer is not sufficient : this is well as a general prayer, in which all may unite to ask for public good, and to offer general thanksgiving and praise ; but for ourselves individually we must lay our daily emergencies before God, according to our several necessities. It is not that He does not know them,—“ Before they call, I will answer ; and while they are yet speaking I will hear ” (Isa. lxx. 24),—

but it is to keep up a remembrance of the Donor, of the supreme Being in whose gift are all gifts ; of the royal bounty, the great storehouse upon which all are dependent. In private grounds, where the proprietors for convenience and from kindness to the public suffer them to pass through, it is usual from time to time to shut up those grounds, to stop the thoroughfare, the benefit or privilege to the public, that the favour may be felt, acknowledged,—ah, and *known* also : the remembrance of it kept up ; that the proprietor may be respected, honoured, and his feeling of consideration, kindness, and philanthropy for the public good be acknowledged. And so God from time to time stops up our great thoroughfares, locks them up,—to teach us to ask Him individually in our closets, and publicly for the public good ; to remind us of our privileges, and ten thousand blessings that we had never even known of as gifts from Him ; to show us what His providential wisdom had been, what His munificence and love had been. And I believe He can in no way exercise His love more than from time to time thus to remind us of His favour, of our dependence upon Him, and of our very being as at His disposal. Then it is we learn that we are not only surrounded by an omniscient God, an omnipresent God, and an omnipotent God, but also by omniscient spirits, whom He had appointed to direct us, to warn us, to minister to us, and to love us. Then it is we learn that we are indeed living under a spiritual economy, and that the present passing scene is but the framework, the visible temple of the invisible God, and of hosts of angelic beings. May we all thus learn by privation, when we are unmindful, unfaithful, and ungrateful to our heavenly Father,—to the Proprietor of heaven and earth.

“O JEHOVAH, I know that the way of man is not in himself ; it is not in man that walketh to direct his steps.” This was approach to God,—prayer ; and it is when we feel this that we see an omniscient God, who can direct us, and hear His voice saying, “I send an angel before thee, to keep thee in the

ON PRAYER.

way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." (Ex. xxiii. 20.) And so Jeremiah, the moment after His confession of utter helplessness, added a prayer for mercy: "O JEHOVAH, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing." (x. 23, 24.) Here we are immediately in the presence of God: He is about our being, and we live in Him. The Grecian philosophers taught this doctrine (Acts. xvii. 26—28): how much more should the Christian expatiate upon it! How much more should Christianity proclaim: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

The Psalms of David are for the most part confession of sin, supplication, thanksgiving, and praise: in short, prayer, solemn address to the Supreme Being. Mark his forms of approach: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock" (lxxx. 1); "O God, the heathen are come into Thine inheritance. Keep not Thou silence, O God" (lxxix. 1); "How amiable are Thy tabernacles, O JEHOVAH of hosts!" (lxxxiv. 1); "Sing aloud unto God our Strength;" "Bow down Thine ear, O JEHOVAH, hear me: for I am poor and needy" (lxxxvi. 1); "O JEHOVAH GOD of my salvation, I have cried day and night before Thee" (lxxxviii. 9); "Hear my prayer, O JEHOVAH, and let my cry come unto Thee." (cii. 1.) And the whole of the Psalms are in the same way addresses to the Deity—solemn, spiritual communion with God.

And so in his penitential Psalm (li), when he had committed heinous sin, and murder to cloak it from God and man: "Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. . . .

"Behold, I was shapen in iniquity ; and in sin did my mother conceive me. . . .

"Hide Thy face from my sins, and blot out all mine iniquities.

"Create in me a clean heart, O God ; and renew a right spirit within me.

"Cast me not away from Thy presence ; and take not Thy Holy Spirit from me.

"Restore unto me the joy of Thy salvation ; and uphold me with Thy free Spirit. . . .

"Deliver me from bloodguiltiness, O God, Thou God of my salvation : and my tongue shall sing aloud of Thy righteousness."

What do those lose who know of no such doctrinal, living communion with God ! This Psalm is as full of doctrine as it is of contrition : "Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow." Thus did David attain to the throne of glory he is seen to inherit. He was a sinner, but a believer. And thus do we understand our Saviour's teaching : "God is a Spirit : and they that worship Him must worship Him in spirit and in *truth*." See for a moment more David as such a worshipper : "Hearken unto the voice of my cry, my King, and my God : for unto Thee will I pray.

"My voice shalt Thou hear in the morning, O JEHOVAH ; in the morning will I direct my prayer unto Thee, and will look up. (v.)

"Evening, and morning, and at noon, will I pray, and cry aloud : and He shall hear my voice." (lv.)

"O Thou that hearest prayer, unto Thee shall all flesh come." (lxv. 2.)

"Verily God hath heard me ; He hath attended to the voice of my prayer.

"Blessed be God, which hath not turned away my prayer, nor His mercy from me." (lxvi. 19.)

This is only an example of the tenor of the whole of the

Psalms of David. God's severe chastisement of him for sin did not shake his faith, nor his faith in prayer, but strengthened it: he knew himself to be a miserable sinner; sought and obtained mercy. The heavy sentence, "Thou art the man" (2 Sam. xii. 7), was met by the plea of "Guilty," and overcome by faith.

The natural man may pray, fast, rend his clothes, and put on sackcloth, as Ahab did (1 Kings xxi. 27—29); but he can only obtain a respite; God's forbearing grace, in virtue of the Mediator who is not yet removed from between himself and God: "He maketh His sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust;" "Seest thou how Ahab humbleth himself before Me? because he humbleth himself before Me, I will not bring the evil in his days: but in his sons' days will I bring the evil upon his house." The man unborn of the Spirit of God cannot pray according to the will of God; the first principle of grace is the gift of the spirit of supplication: "I will pour upon the *house of David* . . . the spirit of grace and supplications." (Zech. xii. 10.) Did the prayers of David obtain this sure promise? Oh, let us pray! we shall some day be startled by our answers to prayer. God may shut up our great thoroughfares—lock them up; "the windows of heaven also; but He will open them in His own time." (Mal. iii. 10; 2 Kings vii. 2—19.) Only let us not be unbelieving, as this king of Israel was; "for the people trode upon him in the gate, and he died."

"We know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered.

"He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." (Rom. viii. 26.)

"We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

"Praying always with all prayer and supplication in the

Spirit, and watching thereunto with all perseverance and supplication for all saints.

"As many as are led by the Spirit of God, they are the sons of God. . . . Ye have received the Spirit of adoption, whereby we cry, Abba Father." (Rom. viii.)

Dearest Father, this is "the Spirit of adoption," this is prayer. But till we are born of the Spirit of God we cannot pray.

I have said I should divide this tract into two parts,—the prayers of the saints, and the prayers of Christ. The blood of Abel's sacrifice was intercession, a litany from his believing heart. Cain said in contrition and remorse, "And from Thy face shall I be hid." I suppose he referred to the priestly office; that he had been accustomed to stand before God to minister, as Elijah, and Job, and Zacharias, and many others afterwards did. If so, what reason have we to pray without ceasing: "Hold Thou me up, and I shall be safe."

The sacrifice of Noah was a litany of blood, a solemn form of prayer and thanksgiving; of prayer for the future and of thanksgiving for protection upon the great waterflood of the universal deluge. (Gen. viii. 20, 22.)

But I think Abraham is the first we read of as praying: "He builded an altar unto the JEHOVAH, and called upon the name of JEHOVAH" (xii. 8). And in chap. xx. 7—17 we hear God saying to Abimelech, "Restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live. . . . So Abraham prayed unto God: and God healed Abimelech." Abraham was here an eminent type of the eternal priesthood of Christ, of Him in His mediatorial office. Then, before proceeding with the subject of the prayers of the saints, let us glance at a few of God's servants of old who were also eminent types of Christ in these offices. I am quite aware that the Aaronic priesthood was the pre-eminent type and revelation of the eternal priesthood of Christ, and of mediation: "Aaron put on incense and made an atonement for the people. And he stood between the dead and the living, and the plague

was stayed." (Num. xvi. 47, 48.) The daily sacrifice was a litany of blood. (Levit. iv. 5 ; xvi.) Under the typical economy blood did ascend up as incense from the hand of the high-priest. But, as St. Paul says, the law, which was given four hundred and thirty years after God's covenant of the Messiah with Abraham, could not disannul that covenant, or make the promise of none effect. So neither could the Aaronic priesthood, instituted three hundred and thirty years after "Melchizedek King of Salem," disannul his priestly office. He was a more pre-eminent type of Christ than Aaron. He was king and priest, and his pre-eminence superseded the eminency of the house of Levi, so that I am persuaded Melchizedek was the Lord Jesus Christ Himself ; a manifestation of Himself in the attribute, or office of His eternal priesthood. God is omniscient, omnipresent, and almighty. The body He took was as present to Him from all eternity as it was when He trod this earth ; and I believe He assumed that form to reveal the eternity of His spiritual reign and eternal priesthood. St. Paul tells us this : "Being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace ; without father, without mother, without descent, having neither beginning of days, nor end of life ; *but made like unto the Son of God ; abideth a priest continually :*" that was, took the form of the Son of God, as seen with Daniel, and the three Hebrew youths in the fiery furnace. (iii. 25.) He was there an Almighty Intercessor, as I have shown He is everywhere, where there is affliction. St. Paul tells us He is now entered into heaven for us, "Made an high priest for ever after the order of Melchizedek : " that is, after a spiritual order, "after the power of an endless life." (Heb. vii. 2, 16.) His blood ever is mediation and intercession.

But how can the two truths be reconciled,—that Christ is our Intercessor in heaven, and His own words, "All power is given unto Me in heaven and in earth"? The very presence of the representative, and of the substitution of humanity in heaven,

is intercession ; while the complexity of the nature, the Deity within, is almighty and supreme.

But I have now to look at some eminent saints of old, as types of Christ's intercession, and I think also of the Church with Him,—perhaps of her in her more spiritual function in the dispensation of the Spirit: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." (Rev. viii. 3, 4; i. 5, 6.) Here the communion of the Church with Christ is revealed: His merit is the incense of her prayers, so that their intercessions ascend together. Every true believer, Christian, is now a ministering spirit before the throne of God. Their prayers and praises all come up acceptable to Him, purified by the sweet incense of the blood of His dear Son: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." See again the communion of the saints with Him: "Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." (Heb. x. 19.) Oh blessed union, blessed consummation! "When shall we come and appear before God?" "The veil of the temple was rent in the midst," that all might enter there "to offer up spiritual sacrifices acceptable to God by Jesus Christ." Then, as I have said, let us look at some of the saints of old interceding, and some prevailing, there.

The eighteenth chapter of Genesis is one of the most remarkable of Revelation. The Holy Trinity appeared to Abraham, for we read, "The JEHOVAH appeared unto him in the plains of Mamre. . . . And he lift up his eyes and looked, and lo, three men stood by him." And he addressed them, "My JEHOVAH." And the same being, who could be none other than the Creator, promised him a son, who was ever afterwards

called "the Child of promise;" a type of the Son of God, as we see in the command to sacrifice Isaac, and in the provision of a substitution in his place. With the promise of the son was made the pertinent interrogation, "Is any thing too hard for the JEHOVAH?" Then we read, "And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the JEHOVAH said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

Whether the divine purpose referred to the destruction of Sodom—a type of the final destruction of the wicked,—or to a revelation of the office of the promised One as Intercessor,—or to both (which is most likely), we are not sure; but both stand before us, the one in awful grandeur, the other in awful solemnity.

The direct reference we are sure was to the again and again repeated promise of the covenant: "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18); "Thou shalt be a father of many nations." (xvii. 4, 6, 16; xxviii. 14.) Thus do we see in how sublime an estimation the Supreme Being held the Being of the Covenant. Oh, that it were not beneath our dignity thus to estimate Him! God would honour before the world even the Depositary of the promise: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him." I repeat, what importance was there attached to covenant purpose!

"And the men turned their faces from thence, and went toward Sodom: but Abraham *stood yet before the JEHOVAH.*" If my reader will turn to xii. 8, xiii. 4—18, he will see the meaning and force of this expression: "There he builded an altar unto the Lord, and called upon the name of the Lord;" or, upon the name of the JEHOVAH. And again: "There Abram called on the name of the JEHOVAH." "And Abram

removed his tent, and came and dwelt *in the plain of Mamre*, which is in Hebron, and built there an altar unto the JEHOVAH." Here it was the Holy Trinity appeared to him ; here it was he received the promise of a son ; and here it was he stood to intercede for Sodom. Standing was then the common attitude for prayer. And it is a grand sight to see these old saints thus ministering before Jehovah : " Abraham stood yet before the JEHOVAH.

"And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked ?

"Peradventure there be fifty righteous within the city : wilt Thou also destroy and not spare the place for the fifty righteous that are therein ?

"That be far from Thee to do after this manner, to slay the righteous with the wicked : and that the righteous should be as the wicked, that be far from Thee : shall not the Judge of all the earth do right ?" I may not mar this sublime history by extract : let it be read entire, and the intercession of Christ for a guilty world doomed to destruction will be seen. The fifty, the forty and five, the forty, the thirty, the twenty, the ten righteous persons found here, save it from destruction ; but the time will come when the JEHOVAH will leave off communing with our Great High Priest before the throne : when "Righteous Lot," the true Church, will be taken to glory : "Haste thee, escape thither ; for I cannot do any thing till thou be come thither ;" and then it will be consumed by fire, as foreshown in many parts of Scripture. (2 Pet. iii. 10.) God is very long-suffering to us-ward, not willing that any should perish ; but when our Mediator is removed, the petition be heard no more : "Oh, let not the JEHOVAH be angry, and I will speak. Oh, let not the JEHOVAH be angry, and I will yet speak but this once." I say, when that intercession is no more heard, the great conflagration will take place. Why did Abraham cease to plead before the Lord ceased to answer ? Because the cup of the sin of Sodom was full : there were not in the whole city ten

righteous persons ; it was wholly given up to sin of the deepest dye. The intercession of Abraham was a mighty intercession : but the Holy Spirit of God that prompted it, seemed to cease His intercession. I do not think, then, if five had been pleaded, or if even One had been pleaded, and that One the Son of God, that they would have prevailed : the day of judgment had come. "The Judge of all the earth" could not do wrong. "The men of Sodom were wicked, and sinners before the Lord exceedingly." (xiii. 13.) It may have been that Lot was the only believer there, and that this was why he was twice called *righteous* and just Lot. (2 Pet. ii. 7, 8.) The words are expressive : "That righteous man." Even his wife was not delivered. "Remember Lot's wife," said Christ. And see some other passages not less notable. (Luke x. 12 ; Rev. xi. 8.) Jerusalem, the holy city, is here said to have been one with Sodom. Babylon the great would as soon have escaped as either. "I pray not for the world."

"And Abraham got up early in the morning *to the place where he stood before the Lord* : and he looked toward Sodom and Gomorrah, and, lo, the smoke of the country went up as the smoke of a furnace." And yet I could not write upon the subject of prayer without believing in the commingling intercession of Christ and His people.

I think Jacob was not only an example of the prevalency of the prayers of the Church, of the true people of God, of commingling intercession,—but also a type or revelation of the almighty power of our great High Priest before the throne of God. We must remember how the three anointed ones,—the three great pillars of the Church, Abraham, Isaac, and Jacob,—were eminently monuments of the absoluteness of Divine grace. They were men of many infirmities and sins, and God chastened them, and sanctified them in their course ; but they were the pillars of His grace before the world. Throughout the volume of revelation they are exhibited as such ; and through-

out the world's history they will be monuments of the absoluteness of grace. Oh, let us not be afraid of the doctrine! it does stand in Christ independently of ourselves; and if we do lay hold of it as we are commanded,—“Lay hold on eternal life,”—it will tide us over many a strong temptation, over many a dark precipice, crag, and danger. Let us see this in the history and prayers of Jacob; for I can never repeat too often the inscription upon the Christian standard: “They overcame him by the blood of the Lamb, and by the word of their testimony.” Oh, let us afresh unfurl our colours!

Jacob had twice supplanted Esau: he had taken away his birthright and his blessing. More: he supplanted him in his birth (Gen. xxv. 26; Hos. xii. 3), when there could be no sin. Later he did this secretly and dishonestly; and hence his exile, disappointment, and toil. But if Esau had been a believer, and accepted the promise of the boundlessness of grace,—“When thou shalt have the dominion, thou shalt break his yoke from off thy neck” (Gen. xxvii. 40),—he would have worshipped the God of all grace, and not sought to slay his brother. The character of that promise may be read in one line: “Foreseeing that God would justify the heathen.” (Gal. iii. 8.) The time was coming when the house of Esau, the whole outer world, was to be taken into the covenant of grace, and the house of Jacob, for the abuse of grace, to be cast out. But let us look at him as called, and chosen to be a monument of grace.

Jacob had fled from the violent threat: “The days of mourning for my father are at hand; then will I slay my brother Jacob.” And in that melancholy mood that none can judge of but those who have left home, and people, and loved ones, he lay down to sleep on his journey to Padan-Aram, and he dreamed of the angels of God ascending and descending. And I would note here what I have said I would make one of the principal subjects of this tract,—that wherever there is trial, sorrow, affliction, and temptation, there is the Lord Jesus Christ and His ministering host. With what a heavy heart

had Jacob lain down to sleep ! It is true he had received the blessing of his father Isaac : " God Almighty bless thee . . . and give thee the blessing of Abraham, to thee, and to thy seed with thee ;" but " the everlasting covenant " must be confirmed by God Himself : " Behold, the JEHOVAH stood above the ladder, and said, I am the JEHOVAH GOD of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed ;

" And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and in thy seed shall all the families of the earth be blessed.

" And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land ; for I will not leave thee, until I have done that which I have spoken to thee of." I have extracted this to show the absoluteness of grace ; and of the abiding presence of the Triune God with those He calls. This is a grand subject to contemplate : a Triune God with the afflicted. Oh, let us remember this as we go forward on the journey of life ! " And Jacob awaked out of his sleep, and he said, Surely the JEHOVAH is in this place ; and I knew it not." Reader, have you ever been thus startled by the presence of God ? Has He ever thus awaked you,—in answering prayer, in bestowing resurrection life, by Providence ? Our life is too much like a dream. Oh God, awaken us, and keep us awake ! " And Jacob was afraid, and said, How dreadful is this place ! This is none other but the house of God, and this is the gate of heaven." Without doubt Jacob's reference here was to the Patriarchal altar before which the Patriarchs stood to minister, to inquire, and to commune with God, and which was to them what the holy of holies was to a later people. Perhaps some such thought of building an altar to JEHOVAH was in his mind when he took of the stones of that place, and in his fatigue, and the weariness of his spirit, he put them for his pillow, and slept. God accepts the purpose, for observe his waking act :

"Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel:" the house of God. The family altar was the Patriarchal Church. Jacob, in his weariness and distress of mind, may have left his altar unbuilt, his prayers unsaid, but they had not been unheard. He who kept Israel did not sleep. He, with His angelic host, was there to strengthen, to promise, and to pour down the unction of covenant blessing; to hear and to record the morning prayer, the morning consecration of His priest. And Jacob vowed a vow, saying, "If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the JEHOVAH be my God: and this stone, which I have put for a pillar, shall be God's house: and of all that Thou shalt give me I will surely *give the tenth unto Thee.*"

Is this chapter irrelevant to my subject of prayer? No: the whole of what we hear Jacob say is breathed in a spirit of prayer and devotion. He made his vow to God and addressed God, and God's communion with him was in answer to prayer. Can any page of modern Church history equal it, however high-toned the litany, however loud the praise?

Jacob may have been in the house of Laban about twenty years, when "the Lord said unto him, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. . . .

"I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred." (xxxi. 3, 13.)

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host." Jacob, at that moment, stood between two enormous difficulties. He had had all the trial of leaving the house of Laban, and so great was it that he stole away, although Laban, being warned of God in a dream, "Take heed that thou speak not to Jacob either

good or bad" (xxxi. 24), was reconciled when he overtook him, and they parted in peace. Still the difficulty of meeting Esau lay before, and now let us hear his *prayer* in the face of it: "O God of my father Abraham, and God of my father Isaac, the JEHOVAH which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

"I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

"Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me." How holy and how true this communion between God and Jacob! How reciprocated every word! God remembered the prayer and the consecration of His chosen servant at Bethel: "*I am the God of Bethel.*" This always appears to me the most tender reminiscence that was ever recorded. God had been faithful to Jacob as there promised, and He would be so in the future. Jacob then repeated the renewal of the covenant as made with his fathers, and acknowledged the faithfulness of God since He met him at Bethel. He named the place where the angels of God met him Mahanaim,—which means the two fields, or the two armies. He therefore established his spiritual superiority. There the battle was fought and the victory won. One night must intervene; on it depended the victory: and therefore let us look at the action, for it was a spiritual one.

After sending his band over the ford Jabbok, we read: "Jacob was left alone; and there wrestled a man with him until the breaking of the day." This man was the Lord Jesus Christ. As an omniscient, omnipresent, and omnipotent Being, He was there: "And He said, Let Me go, for the day breaketh. And he said, I will not let Thee go, except Thou bless me." This steadfast determination of the praying Jacob, of the believer, is most striking. It obtained a promise that none but "the king of saints" of "the kingdom of heaven" could bestow.

“And He said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: *for as a prince hast thou power with God and with men, and hast prevailed.*” No higher commendation or warmer praise was ever bestowed upon a praying man. “For as a prince” does not refer to any human agency at all, but to a spiritual, Divine power; and Jacob was herein a type of the almighty prevalency of the intercession of “the Son of Man” with God. And hence the title given to him,—Israel; or a prince with God, or prevailing with God. Many passages in Scripture explain the expression, “As a *prince.*” Wherever Michael is mentioned it means Christ: “At that time shall Michael stand up, the great *prince* which standeth for the children of Thy people.” (Dan. xii. 1.) Standeth means to gain audience, to advocate for. The term is used in this book as opposed to the princes of the earth then existing: “The prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me” (x. 13); “I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.” (x. 21.) And in Acts iii. 15 Christ is called “the Prince of life,”—a spiritual high priest over the Church, or a spiritual power; or King over the kingdom of God, as Melchisedec. (Heb. vii. 2.) And this was precisely what the angel of the covenant meant. Jacob was a type of Himself in His Divine office, and he should bear his title: “Israel: *for as a prince hast thou power with God and with men, and hast prevailed.*” The Prophet Hosea further explained the ancient narrative: “He took his brother by the heel in the womb.” That Jacob had power with men may have referred to the way in which he supplanted Esau: “And by his strength he had power with God. Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us; even the JEHOVAH GOD of hosts; the JEHOVAH is his

memorial." (xii. 3—5.) Jacob was an example of a praying saint, and a type of our Interceding High Priest: an example of the prayers of saints commingling with the intercession of Christ, who, in the Revelation, in the same spiritual sense, is called "the Prince of the kings of the earth." (i. 5.) May He of His infinite grace and mercy so supply life to the Church that she may pray as Jacob did, and prevail as he did: "I will not let Thee go, except Thou bless me." He had power over the angel, and prevailed. "And Jacob called the name of the place Peniel; for I have seen God face to face, and *my life is preserved.*" Then he could go forward to meet the enemy: "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." And if we would obtain spiritual victories over the enemy we must pray. The Lord Jesus Christ did not say to Jacob, "You were a supplanter in your birth. You acted secretly and deceitfully towards Esau." No: twenty years before He had come to him in the same way, to reveal to him that he was a monument of the everlasting covenant of grace (Gen. xxviii. 13), and to proclaim and to confirm the doctrine of grace to the world. And He again met him at Peniel, to show him that He was indeed God, the God of grace: "To be a God unto thee." Oh when shall we compass that doctrine—in its absoluteness to the salvation of the world, instead of for ever trembling on the precipice of condemnation! "Jacob have I loved, but Esau have I hated." Why should we not rejoice that our names are written in heaven? "God sent not His Son into the world to condemn the world; but that the world through Him might be saved," was as much proclaimed at Bethel and Peniel, as it was by "the Word made flesh." He met Jacob at Bethel to prepare him for his day of trial in the house of Laban, and He met with him at Peniel to prepare him for the remainder of the day of life, for the loss of Joseph and Benjamin: "If I am bereaved, I am bereaved" (xliii. 14); for his descent into Egypt and for his joy and rest there. Jacob's communion with God was not inspired at Peniel.

He came there to meet God, with the previously arranged set purpose of spending a night in prayer. And God responded to his purpose. Herein he was an eminent type of the man with whom he wrestled in his later course. As a Prince he had power with God, and did, and does prevail: "Judah was his sanctuary."

Moses was an eminent type of Christ as the Mediator between God and man, and of Him as Intercessor. When the law was given upon Mount Sinai, and the people saw the lightnings, heard the thunderings, and the noise of the trumpet, and saw the mountain smoking, "they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." (Exod. xx. 19.) And we hear the Lord say, "Moses alone shall come up near the Lord: but they shall not come nigh; neither shall the people go up with him."

"And Moses took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient."

"And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (xxiv. 2, 7, 8.) Here was mediation, and propitiation; and it was well for the people that these were there, for while Moses was still in the Holy Mount receiving instructions for the tabernacle, they broke the first great commandment of the law, committed the sin that betrayed unbelief in the true God, and the departure of the heart from Him. "Up, make us gods which shall go before us. . . . Aaron made a molten calf: and they said, These be thy gods, O Israel, which brought thee out of the land of Egypt." (Exod. xxxii.) This chapter is one of the most remarkable in the history of Moses. All types fall short of the great antitype they prefigured. But there is so much stirring appeal in the pleading of Moses, and so much spiritual life in this page of history, that we must glance at it upon this subject of typical mediation and intercession.

While yet upon the Mount, the Lord told Moses that the people had fallen to idolatry, and proclaimed, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt;" and then added: "Now therefore let Me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Then it was Moses stood before the Lord to plead for Israel, a type of Him who is made priest for ever after the order of Melchisedec, after the power of an endless life: "Moses besought the Lord his God, and said, Lord, why doth Thy wrath wax against Thy people, which Thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?"

"Wherefore should the Egyptians speak, and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from Thy fierce wrath, and repent of this evil against Thy people."

Then came the orthodox, ever-prevailing prayer of the age of promise, or covenant dispensation, which never did remain unanswered, which never could fail: "Remember Abraham, Isaac, and *Israel*, thy servants, to whom Thou swearest by Thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."

Then we read, "The Lord repented of the evil which He thought to do unto His people." And Moses descended from the mount with the tables of the law in his hand; "and the tables were the work of God, and the writing was the writing of God." And when Moses came nigh unto the camp, and saw the calf and the dancing, "his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." Jehu said to Jehonadab, "Come with me, and see my zeal for the Lord" (2 Kings x. 16, 29—31); but his heart was not perfect before

God. This chapter is one of slaughter, and should be read here, to see how erring and fallible is man, even in the midst of what might appear laudable zeal.

And so here in the history of Moses, even in the sacred office of intercession for his people: "When Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)"

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

"And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

"And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men."

We have not read one word of "the Lord God of Israel" having commanded this slaughter. On the contrary, we read He had repented of the evil He thought to do unto His people. Moses acted from impulse: from mistaken zeal. There was subterfuge, and must I not say falsehood? "Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that He may bestow upon you a blessing this day." Here was double-mindedness, for, instead of blessing, there was slaughter. On the Mount with God Moses had pleaded well, but now he has forgotten his mediatorial office, the propitiatory blood he had sprinkled upon the book of the covenant of works and upon the people. He should have remembered the first day's instructions he had received from the Lord in the Holy Mount, the first command given: "Make me a sanctuary, that I may dwell among them." Then the instructions for the sacred ark to contain the tables, "the mercy-seat above upon the ark;" and the word of the merciful God given: "There I will meet with thee, and I will commune with thee from above the mercy seat, of all things

which I will give thee in commandment unto the children of Israel" (xxv. 21, 22); "And the cause that is too hard for you, bring it unto Me, and I will hear it." (Deut. i. 17.) I say Moses had forgotten this when he gave the command to slay, and there fell of the people three thousand.

In God there "is no variableness, neither shadow of turning; but man is variable, fallible, fallen;" and thus do we hear from Moses command to slaughter, and vehement intercession almost in the same breath. "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Reader, pause here to reflect upon this approach to God. Without a deep knowledge of both the letter and doctrine of the Word of God, and of the surroundings of these verses, it would be impossible to understand them. The request of Moses, as the representative of the law, was presumptuous,—almost challenging God to Divine wrath: "If not, blot me, I pray Thee, out of Thy book which Thou hast written." This book was the covenant of works which had been given to Moses. The tables of the law we have seen in Exod. xxiv. 7: "He took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." The request seems to have been based upon the very letter of the law, and not upon the propitiatory blood sprinkled there: "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (xxiv. 8.) It was not possible for fallen man to set up a plea upon any other grounds than blood. Moses had "sinned a great sin" as well as the people, and "without shedding of blood is no remission." And hence the otherwise inexplicable

words to Moses: "And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of my book"—out of the book of the covenant of works: "Therefore now go, lead *the people unto the place of which I have spoken unto thee*"—this was the Canaan Moses was not to enter: "Behold, mine angel shall go before *thee*; nevertheless in the day when I visit I will visit their sin upon them." The sentence was at once special and general: "And the Lord plagued the people, because they made the calf." The law is ever thus "a schoolmaster to bring us to Christ."

In the next, the 33rd chapter, we find further explanation of this not fully explained passage: "And the Lord said unto Moses, Depart, and go up hence . . . unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

"And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

"Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." This angel was the Lord Jesus Christ, "the Mediator between God and man" (1 Tim. ii. 5), the same as in the preceding chapters of Exodus xxiii. 20, 23; xiv. 19, 20.) The JEHOVAH, in His unveiled glory, could not dwell in the midst of His family; He must be seen in its representative, Christ.

"And Moses said unto the Lord, See, Thou sayest unto me, Bring up this people: and Thou hast not let me know whom Thou wilt send with me. Yet Thou hast said, *I know thee by name*, and thou hast also found grace in my sight:" Moses meaning, drawn out of the water, saved, and set apart for a divine purpose: "Now, therefore, I pray thee, *if I have found grace in Thy sight*, show me now Thy way, that I may know Thee, *that I may find grace in Thy sight*: and consider that this nation is Thy people.

"And He said, My presence shall go, and I will give *thee rest*." In our translation of this verse it is, "My presence shall go *with thee*," but it was not the mind of the Spirit, and the insertion of these two words obscures the warning voice of the Lord, which was as to Daniel (xii. 13): "Thou shalt *rest*, and stand in thy *lot* at the end of the days;" which was an immediate reference to the lots of the tribes in Canaan.

"And Moses said unto Him, If Thy presence go not, carry us not up hence." Let the remainder of this chapter be read here. It is full of deep doctrinal teaching. Then it was Moses said, "I beseech Thee, show me Thy glory;" and the Lord said he could not see it in its effulgence, unveiled splendour, and live. But "I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy:" foreordaining the giving of the law the second time under the auspices of the Gospel, as recorded in the next chapter, xxxiv. 7: "And the Lord said, Behold a *place by Me*." That place was Christ: "While my glory passeth by, I will put *thee* in a clift of the rock." Yes, even Moses must be hidden there from justice, from vengeance, and from the "second death." Our well-known and well-used hymn was an inspiration upon the doctrine of Christ as here taught:—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"*And* the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. . . .

"And the Lord descended in *the cloud*." Most likely this was "the Angel of God," who had gone before them in a pillar of a cloud: the Mediator of the Covenant,—Christ. "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving

iniquity and transgression and sin; *and that will by no means clear the guilty.*" In the original this is, "But will not acquit entirely;" which again referred to the mistaken zeal, unholy anger, of Moses, in causing three thousand men to be slain; and to all wrong-doing: God cannot acquit entirely from these. We have read of Moses forty years before this: "He slew the Egyptian, and hid him in the sand." (ii. 12.) He was fired with indignation against violence and wrong; as we now read, "His anger waxed hot" when he saw the idolatry of the golden calf. It is well to be zealously affected in a good cause; God commended him herein; for in renewing the tables He added, "Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God." (xxxiv. 14.) But He who said this said also, "Thou shalt not kill." Moses had caused three thousand to be slain, and he did it in the name of "the Lord God of Israel." The Spirit of Inspiration added, "The children of Levi did according to the word of Moses."

Numbers xvi. should be read here, to see how God justified and upheld Moses and Aaron in their official and divine capacities in the case of the rebellion of Korah, Dathan, and Abiram, and when the people murmured against them, because they committed the cause to Him; but only in chap. xx. we again read of undue anger upon a matter of much less provocation,—because the people murmured for want of water: "Hear now, *ye rebels*; must we fetch you water out of this rock?" They had said, "Would God that we had died when our brethren died before the Lord;" but it was not for Moses to condemn them with Korah and his company. Then it was, after much long-suffering, the Lord pronounced upon Moses and Aaron the malediction that cost Moses so much disappointment and remorse,—that they should not enter Canaan, nor lead the people thither: "The Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (xx. 12; xxvii. 12—14.)

Moses pleaded with the Lord, who had proclaimed Himself merciful and gracious : " I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. . . . But the Lord said unto me, Let it suffice thee ; speak no more unto Me of this matter." (Deut. iii. 25.) It was after this that He spake those memorable words upon the subject of prayer : " The cause that is too hard for you, bring it unto Me, and I will hear it." (i. 17.) Perhaps he had not before grasped all the meaning of the mercy-seat upon the ark containing the divine law in the holy of holies. (Exod. xxv. 21.) Here we should leave all judgment, and not in our haste strike the rock twice : if we only speak, the holy Oracle will utter its sound. It is true we are all men of like passions, and it is very difficult to restrain them before idolatry and wrong acting ; but calm, holy, wrestling prayer in faith, is the remedy of evil, and not war and blood-shedding. Let Psalm xxxvii. be read here.

But I must here turn back to the intercession of Moses, to see the same in the hands of our great Intercessor and atoning Victim, Christ ; for as mediator and intercessor Moses was a type of Him. " This people have committed a great sin. Yet now, if Thou wilt forgive their sin— ; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." This was the cry upon the cross : " Father, forgive them ; for they know not what they do." " There was darkness over the whole land : " in that hour of the powers of darkness, sin, and penalty for sin, as it were, closed in upon the soul of the Immaculate Offering for sin : " He hath made Him sin for us, who knew no sin ; that we might be made the righteousness of God in Him. Christ hath redeemed us from the curse of the law, being made a curse for us." With the truth of the everlasting Gospel in our hand, what an almighty intercession does that cry become : " Yet now, if Thou wilt forgive their sin ; and if not, blot me, I pray Thee, out of the book which Thou hast written." For a moment, under condemnation human and divine, as amenable

to justice: "Abba, Father, all things are possible unto Thee: take away this cup from Me." "He poured out His soul unto death:" under that blackness of hell, and later of the grave, Christ was for a moment seemingly blotted out of the book of life. But no: the cup of judgment was drunk for others, the sword of eternal justice was suffered for others: they sank into the soul that was made an offering for sin; but the Liberator Himself was free. "Whosoever hath sinned against Me, him will I blot out of my book:" the great lawgiver himself had sinned, the human family had sinned, and all alike were blotted out of the book of the covenant of works. "Whosoever shall keep the whole law, and yet offend in one command, he is guilty of all:" all were blotted out. "In the day when I visit, I will visit their sin upon them:" "Jerusalem received at the Lord's hand double for all her sin;" but the cup was drunk by the Representative of the human family, and we are free. "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh *intercession for us*."

Yes, there was one who was not blotted out of the book of life, out of the book of the covenant of works. "This do, and thou shalt live." The Son of God obeyed the Divine law, did the will of the Father, and lived by them. (Luke x. 25—37.) He only of the sons of men could stand boldly forth and say, "Which of you convinceth me of sin?" "The Prince of this World cometh, and hath nothing in Me." "Pilate saith, I find in Him no fault at all;" and Judas, "I have betrayed innocent blood." Hell testified of the Holy One." He tasted of "the second death" for sinners, but He could not be held by it. "In the days of His flesh, when He had offered up prayers and supplications with strong crying and tears, unto Him that was able to save Him from death, and was heard in that He feared," it was from "the second death" He was saved. His resurrection, ascension, and priestly function before the throne "after the power of an endless life," proclaim the living Advocate to be

God. His prayer was heard : " If Thou wilt, forgive their sin ; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." He was not blotted out, but forgiveness was obtained for all, reconciliation made for all ; and believers are one with Him in the volume of life. " The Sun of Righteousness " was darkened for a moment, that it might shed its volume of light into the soul of man for ever : " The life was the light of men." And thus it was the face of Moses reflected the glory of the Lord when he descended with the second tables of the law, typical of imputed glory. " I bring near my righteousness ; it shall not be far off, and my salvation shall not tarry." (Isa. xlvii. 13 ; li. 5, 6, 8.) " Lift up your eyes to the heavens, and look upon the earth beneath : for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner ; but my salvation shall be for ever, and my righteousness shall not be abolished."

" Thus saith the Lord, Keep ye judgment, and do justice ; for my salvation is near to come, and my righteousness to be revealed." (lvi. 1.)

" Christ is the end of the law for righteousness to every one that believeth."

" By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." " By the deeds of the law there shall no flesh be justified in His sight : for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Thus the believer in Christ can no more be blotted out of the book of life than He, the Fulfiller of the law and the atoning Victim for sin, could be blotted out. His Wife—amazing title—is ever seen " having the glory of God." (Rev. xxi. 9—11.)

" He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life." (iii. 5.) " There shall in no wise enter into it anything

that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." (xxi. 27.) These two books do stand out in bold contradistinction to each other throughout the Word of God: the books of Moses,—of the law, or the old covenant of works; and "the Lamb's book of life,"—or the new covenant of grace and life in Christ. (xx. 11, 12, 15.) "I saw a great white throne. . . . And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books. . . . And whosoever was not found written in the book of life was cast into the lake of fire." Let us not leave this solemn, truly awful subject without making an application of these revealed facts to ourselves. In which of these books is our name written,—*my* name written? Upon which foundation have we taken our stand? If we are depending upon our own obedience, righteousness, we must be lost; if upon the grace and love of God in Christ, we shall be saved. Oh, let us take refuge in that volume of life, and never forget that if we are not found there we shall be "cast into the lake of fire!"

By Revelation it was not more the intention of God to reveal Himself to man than to reveal man to himself. Thus do we see Eve, Noah, Abraham, Jacob, Moses, Aaron, David, Solomon, Elijah, Hezekiah, Peter, and other fallen beings, all in need of a Saviour. "Salvation is of the Lord," is inscribed upon the portal of our world, and upon the gate of death. We read, and worship.

It is a most consolatory, glorious sight to see Moses, who had been blotted out of the book of the covenant of works, "in glory" upon the Mount of Transfiguration (Luke ix. 31), speaking to His Lord and Saviour, to his Redeemer, of "His decease which He should accomplish at Jerusalem." I repeat, let us worship God that our salvation is not in ourselves, but in Himself.

I could not proceed with my subject,—the prayers of the saints, and the prayers of Christ,—without thus reflecting on this vehement appeal of Moses. To him it was condemnation, death, as it would be to every one who should venture to present it; to Christ it was victory, glory, and the salvation of His people: “If Thou wilt, forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.

“And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of my book.” Yes: but the name of Moses was written in “the Lamb’s book of life.” The scene of the transfiguration was to us all a revelation of heaven. This ancient record will enable us better to understand the prayers of Christ when we come to them.

Elijah was also an eminent type of Christ in His mediatorial and intercessory office. He appeared on the stage of this world an ambassador from the court of heaven, a burning and a shining light in the kingdom of God upon the earth; and his return to glory was not only a type of the ascension of Christ, but as miraculous as His return thither. When we read, “Elijah went up by a whirlwind into heaven” (2 Kings ii. 11), and “Enoch was translated that he should not see death” (Heb. xi. 5), it may seem difficult to understand Christ’s words to Nicodemus: “No man hath ascended up to heaven, but He that came down from heaven, the Son of man which is in heaven.” (John iii. 13.) I believe He meant here, no mere man had ever ascended, but those who were members of His body spiritually, and one with Himself as of His kingdom upon earth; as when He said, “That they all may be *one*; as Thou, Father, art in Me, and I in Thee, that they also may be *one* in us.” (xvii. 21.) And thus it was He could say of John, “If ye will receive it, this is Elias, which was for to come” (Matt. xi. 14); “I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they

listed. Likewise shall also the Son of man suffer of them." (xvii. 12.) The same eternal Spirit of God dwelt in the three sent ones, and they were "bound in the bundle of life with the Lord their God." (1 Sam. xxv. 20.) "A bundle of myrrh is my well-beloved unto Me." (Cant. i. 13.) These were the things of which He spake when He added, in speaking to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" And hence He could say, while yet then speaking, "The Son of man which is in heaven." While upon earth He never for a moment went out of the kingdom of heaven. When He was speaking of John being Elias, well might He add, "He that hath ears to hear, let him hear." Not only must "the law of Moses, and the prophets" testify of Christ, but Moses and Elias, as their representatives, must appear "in glory," to proclaim Him to be the atoning Lamb of God John had proclaimed." (Luke ix. 31.) The same God spake in every inspired penman; hence the same holy and momentous truths were proclaimed by all: they were all one. "Behold,"—this word never does occur in Scripture without some most important truth being revealed,—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. iv. 5.)

But we have here to look at Elijah as a praying man; and herein a type of Christ, the eternal High Priest "after the order of Melchisedec, after the power of an endless life." In order to see Elijah in this office, we must for a moment glance at the history of the day he lived in. But before proceeding to do so, I ask my reader to set before his mind's eye the two kingdoms upon our earth: "the kingdom of God,"—a real, existing, living thing; the inner life, the moral glory; that which Christ revealed by so many striking parables, allegories; not the figure He used, but that which was embodied in it, and the principal one to be set forth. He was Himself a living abstract of His own kingdom. No more striking parable was

ever propounded to us: holy, just, exalted, compassionate, merciful, loving, tender, calm, dignified, benevolent, a ministering Angel, God-man; poor, despised, rejected, outcast, a servant of all, a condemned criminal, a crucified malefactor, an epitome of His kingdom. "Know ye not this parable? how then will ye know all parables?"

I say, before proceeding, let my reader in his mind's eye contrast this kingdom of God in this world against the kingdom of "the Prince of this World," which, with all its glitter, glory (Matt. iv. 8, 9), false, deceptive show, is, after all, the kingdom of darkness. Who dare define that kingdom, without danger of meeting with the same fate as "the Light of the World" met with? Do not our daily journals reveal to us that kingdom, in its gorgeousness, in its power, in its subtle influence, in its abiding, ever increasing strength? Who can escape that magnetic force? To kneel obsequiously to the world is to be of the world. To submit to the conventionalism of the world is to be of the world. The voice of the kingdom of God is against this: "They are of the world: therefore speak they of the world, and the world heareth them." (1 John iv. 5.) But is it not melancholy to see those who should be the pillars of the true, hidden Church, mixed up herein? "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" Do not those journals reveal to us also the miseries in the kingdom of the Prince of this World: the sin, the squalid wretchedness, all the evil passions of the fallen nature, and the climax of evil,—penalty? Then at this time we need go no further than to public life, and to Christ and His teaching, to see these two great oppositionists,—the kingdom of darkness and the kingdom of light. Elijah, like his great Antitype, descended into the midst of them, "a burning and a shining light."

"In the thirty and eighth year of Asa king of Judah began Ahab, the son of Omri, to reign over Israel in Samaria twenty and two years.

"And Ahab did evil in the sight of the Lord above all that were before him.

"And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

"And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

"And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

"In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." (1 Kings xvi. 30.) That word was, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates thereof." (Josh. vi. 26.)

In Dan. xii. 1, we read, "And at that time shall Michael stand up, the great prince which standeth for the children of Thy people." Michael here meant the Messiah, the Deliverer of His elect people. And so in that dark moment of Jewish history, He did stand up in His servant Elijah to put down gross, impious idolatry; to punish sin, and bold presumption. Elijah came directly from standing before Him into the presence of Ahab. The history is continued:

"And Elijah the Tishbite, who was one of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, *before whom I stand*, there shall not be dew nor rain these years, but according to my word." What a sudden appearance upon the stage of life: what a commission! We must not think of Elijah as a messenger only, but as one of the first of a new order of men,—as the Representative of a new dynasty; of one called of God, *to stand before Him*, to receive His Word, and to

deliver it to the people, and to the world. Standing was the usual attitude of prayer: we have seen Abraham and Moses standing before God; and now Elijah. Jonah was called about the same time, and sent to Nineveh; and as we see Christ distinguishing him as one of the most remarkable of all the prophets (Matt. xii. 39—41, xvi. 4—17), and explaining his commission as having a secondary meaning, still (John i. 42; xxi. 15—17) we are prepared to hear this thunder of the Almighty's voice by Elijah: "As the Lord God of Israel liveth, *before whom I stand*, there shall not be dew nor rain these years, but according to my word:" till I say it shall be so. (1 Kings xvii.) I believe we little think what the prayers of the children of God are obtaining from Him,—judgment upon the wicked, and blessing upon the saints; how they are moving Him to anger, and to love; and fixing the destinies of families, and of nations. Elijah's was the voice of the crushed, and the afflicted; of those whose faith and religious principles had received shock, and violence, and it must obtain redress.

"The word of the Lord came unto him saying, Hide thyself by the brook Cherith, and drink of the brook; and I have commanded the ravens to feed thee there." When the brook dried up, the word of the Lord came to him again, saying, "Arise, get thee to Zarephath: behold, I have commanded a widow woman there to sustain thee" . . . and the word of the Lord God of Israel to her was, "The barrel of meal shall not waste, neither shall the cruise of oil fail, until the day that the Lord sendeth rain upon the earth." Likewise the seven thousand in Israel whose knees had not bowed unto Baal, and whose mouths had not kissed him, were all provided for. One uncorrupted one in the house of Ahab, the Governor of it, "feared the Lord greatly," and "took an hundred prophets, and hid them by fifty in a cave." The famine, and the fury raged around, but the Lord hid them, and provided for them.

The son of the widow raised to life by Elijah was a type of the resurrection of the Son of God, and of the life of the restored

Church, one in Him ; both eminently the offspring of the then widowed, Jewish, but true Church." (Isa. liv. 1 ; Ruth ; Rev. xii. 2.) "Elijah cried unto the Lord, and said, Oh Lord my God, hast Thou also brought evil upon the widow with whom I sojourn, by slaying her son ?

"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray Thee, let this child's soul come into him again. And the Lord heard the voice of Elijah ; and the soul of the child came into him again, and he revived. And Elijah delivered the child unto his mother ; and Elijah said, See, *thy son liveth.*" This was prayer, and direct answer to it. Christ wrought some very remarkable miracles, typical of the same great spiritual events in the Church's history. One of the most remarkable of these is in John iv. from the 46th verse : the recovery of the nobleman's son from dangerous fever. "Sir, come down ere my child die. Jesus saith unto him, Go thy way ; *thy son liveth.*" And so again in Matt. viii. 5—12, is a direct type of the calling of the Gentile Church, or of the healing of the Gentile world : "Lord, my servant lieth at home sick of the palsy, grievously tormented.

"And Jesus saith unto him, I will come and heal him.

"The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof : but speak the word only, and my servant shall be healed." . . . Then came the answer to the petition, prayer, and the type of the spiritual death of the Jews, and of the spiritual life of the Gentile, or Christian Church : "When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, *no, not in Israel.* And I say unto you, *That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.* And Jesus said unto the centurion, Go thy way ; and as thou hast believed,

so be it done unto thee. And his servant was healed in the self-same hour." The soul of the Lord Jesus Christ seemed to yearn over that event—the calling of the Gentile world. (Isa. lx. 65); and hence these miracles to prefigure life, and health, and peace. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii. 8.) And hence that early type by miracle, when Elijah stood before the Lord, when the prophet prayed.

It is very remarkable that after that miracle of healing the centurion's servant, as recorded by St. Luke (chap. vii.), follows the miracle of raising to life the son of the widow of Nain, which I think typified more directly the yet future resurrection of the Jewish people, as foreshown by the Prophet Ezekiel (chap. xxxvii.): "When the Lord saw her, He had compassion on her, and said unto her, Weep not." If His heart yearned over the Gentile world, and His cry and His love brought it to life,—so now His heart yearns over the ancient people, and His cry will bring them to life, if we cry to Him. "He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother." And so the resurrection of Lazarus was a type of the same. There is yet life, and resurrection life in the future, if we will, like these men of old, pray. As we now behold the Christian Church, do we not see the fulfilment of the will of God towards the world: "See, thy son liveth." And if we would believe in Him, and desire of Him the resurrection of His ancient people, He would do it, for it is a small thing to ask of Him. Let us remember His answer to the centurion's confidence: "I have not found so great faith, *no, not in Israel.*" If we had more desire for the coming of Christ's kingdom, more faith, and prayed more, we should have more miracles.

How blessed are the Lord's people. Contrast the two conditions,—of Elijah, the widow, and the Lord's prophets; and of Ahab, Jezebel, and their party,—during those three years of

drought and famine. "The barrel of meal wasted not, neither did the cruise of oil fail, according to the word of the Lord, which He spake by Elijah;" while, in the next chapter, we find Ahab, the King of Israel, and his minister, Obadiah, in search of water and grass to save the cattle alive: "They divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself." Then it was the voice of the Lord came to Elijah: "Go, show thyself unto Ahab; and I will send rain upon the earth." Obadiah warned him of danger, and told him it was at the peril of his own life to go and say to Ahab, "Elijah is here: he shall surely slay me;" but the messenger of the Lord was not intimidated: "As the Lord of hosts liveth, *before whom I stand*, I will surely show myself unto him to-day." The king and the prophet met: "and Ahab said unto him, Art thou he that troubleth Israel?" "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Then occurred that conflict between the Lord's prophet and the four hundred and fifty prophets of Baal, that is memorable in sacred history. We must remember what a system paganism had been in the world's history to understand God's public rebuke of it here, and His acceptance of His prophet's sacrifice by miracle. The two kingdoms,—the kingdom of God and the kingdom of darkness,—stand before us; but we need not always go to an Ahab and a Jezebel to see the latter, or further than to a heartless, selfish person, to be further from the kingdom of God. But it is Elijah's orthodox prayer I want my reader to consider. It could not fail of an answer.

"And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, *Israel shall be thy name*: and with the stones he built an altar in the name of the Lord." Elijah knew the promises to the seed of Israel,—that he was himself a descendant of those great pillars of the Church, of the

succession of the spiritual house, of the holy priesthood. And hence his prayer for an answer by fire in token of his Divine mission,—even when he had three times poured four barrels of water upon the sacrifice and the wood, and filled the trench of the altar with water. I say, hence his confident prayer, his full assurance of faith. “And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, He is the God; the Lord, He is the God.” Here was prayer in its most divinely authorized form, and a most gracious answer to it by miracle. But perhaps it would have been well if this sublime narrative had closed here. Why should such a slaughter mar the glorious victory of the Lord’s host? It is true we have read before, “Jezebel cut off the prophets of the Lord” (chap. xviii. 4); but we read of no command from Him to slay, or to be revenged in any way, but “Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.” The fire had fallen upon “the burnt sacrifice,” typical of the fire of eternal justice falling upon Christ, the great Sacrifice for sin; and in Him the victory of Elijah was complete, most triumphant. Why should he have drawn again the sword of justice against his brother man? When the command is from God to slay, it is right to do so: the cup of iniquity is full, and the time come to be avenged; but without such instruction we have very much to fear. We never once hear Christ taking

vengeance upon any one: on the contrary, always reproving the wrong spirit. When James and John said to Him, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save." (Luke ix. 54—56; 2 Kings i. 10—15.) When Peter smote the servant of the high priest, and cut off his ear, Christ said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Suffer ye thus far. And He touched his ear, and healed him." Elijah's commission at that time was, "Go, show thyself unto Ahab; and I will send rain upon the earth" (xviii. 1); and hence I think the type of sending his servant *seven* times to the sea before he saw any appearance of rain. God's purposes of grace are deferred by our unholy zeal. The prophets of Baal had witnessed the miracle of the fire from heaven consuming the sacrifice, and we do not know that they, or some of them, were not among those who proclaimed, "The Lord, He is the God;" for we read, "When *all* the people saw, they fell on their faces." We hear the Lord saying to St. Paul, "I have much people in this city;" and to Jonah, "Should I not spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand?" And there may have been some amongst the prophets of Baal whom it was His purpose to save, and perhaps some whom He did save, as the prevailing incense of sacrificial blood rose from the holy altar: salvation was not of Elijah, but of JEHOVAH. Oh, let us beware how we slay those for whom Christ died! A tender conscientiousness herein is the secret of all true success. Then let us be true to our prayers, and when we proclaim the great name of the Triune God, the God of Abraham, of Isaac, and of Jacob, the God and father of our Lord and Saviour Jesus Christ,—when He awards us a victory in His name, let us be careful to award

to others all the benefits of His free grace, which we have ourselves received. Did Elijah think to propitiate the monarch by the proclamation of rain? Perhaps so: but he did not propitiate his wife, as we shall now see. In the meantime we may engrave over our fallen nature, "Elias was a man subject to like passions as we are:" "black, but comely."

"And Ahab told Jezebel all that Elijah had done, and withal how he had slain *all* the prophets with the sword.

"Then Jezebel sent a messenger unto Elijah, saying, *So let the gods do to me,*"—what an imprecation!—"and more also, if I make not thy life as the life of one of them by to-morrow about this time.

"And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." Here is a true picture of human nature,—a man sent by God to stand before Him, to receive His word from Himself, and to do His work, going beyond his commission, acting according to his own word, and impulsive nature, and then in a moment prostrated in despair. He had slain four hundred and fifty men; for we read, "Elijah brought them down to the brook Kishon, and slew them there;" and yet so dear to him was his own life, that he fled, or "went for his life" into the wilderness, when Jezebel threatened to take it away. It is true he prayed, "Now, O Lord, take away my life," but probably he did not mean it, or in his exhaustion and distress scarcely knew what he said. What an opportunity had he had to proclaim the JEHOVAH, the GOD of Israel! The three years' drought and famine had come to an end: "Go, shew thyself unto Ahab; and I will send rain upon the earth." The Lord had honoured His messenger by the resurrection of the widow's son; twice by

miraculously providing sustenance for all; and again by accepting his sacrifice by miracle: I repeat, was it not a moment to have proclaimed, "The JEHOVAH, the JEHOVAH GOD, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin"? Might not Ahab in his moment of thankfulness for rain, have received also the greater gift of grace; and some at least of the prophets of Baal have received light to the saving of the soul? The obsequious messenger "ran before Ahab to the entrance of Jezreel," but by falling short of fidelity to "the King of kings," he compassed his own misfortune, and like Moses, the declaration of the end of his commission. (xix. 16.)

We are never so much in danger of falling as in prosperity and the flush of victory. Elijah was safer when hidden by the brook Cherith, and fed by *ravens*—when sustained by the oil and the meal of the widow woman of Zarephath—than he was when sent to proclaim rain, and when the fire of the Lord fell in answer to his mighty faith and pleading. And this is why our Heavenly Father does command *ravens* to feed us, and widows to sustain us. Elijah had said dauntlessly, "As the Lord of hosts liveth, before whom I stand, I will surely show myself unto Ahab to-day." Had not the massacre of the prophets of Baal been upon his conscience, he would no more have fled before Jezebel than he did from Ahab. Paganism was to fall by other means than blood-shedding.

But this is the point to which I wish to bring my reader. One of the points of this tract upon the subject of Prayer is that wherever there is failing, affliction, and sorrow for sin of the elect of God, there is the Lord Jesus Christ to strengthen and the Holy Ghost to comfort: "In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His Holy Spirit." (Isa. lxiii. 9.)

Elijah's prayer had been heard : " He requested for himself that he might die ; and said, Now, O Lord, take away my life ; " and having thus prayed, he fell asleep under the juniper-tree, where probably he would have died from want and exhaustion : but, " behold, then an Angel touched him, and said unto him, Arise and eat." This was the Lord Jesus Christ Himself ; mindful of His conscience-stricken servant, He came to administer nourishment and relief ; for, as I have said, he who had been so bold before Ahab, fearless to deliver the Lord's message, is now prostrate under a sense of guilt : it was not Jezebel he feared : he could not flee from an accusing conscience. The answer to his prayer that he might die, was that he should not die. How do God's answers overreach and transcend our petitions ! " And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

" And the Angel of the Lord came again the second time, and touched him, and said, Arise and eat ; because the journey is too great for thee.

" And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

" And he came thither unto a cave, and lodged there ; and, behold, the word of the Lord came to him, and He said unto him, What doest thou here, Elijah ? " The prophet is now come to the place where Moses first saw God, and received his commission from the burning bush (Exod. iii. 1) ; and to the rock from which he drew water (xvii. 6, 7) : almost a part of Sinai. How would he recall all the history of that mountain ! As he lodged in that cave beneath its dome, how would he think of the law given there ; of the lightnings and thunderings and smoke in which it was given ; and of the mercy that was proclaimed there ! And hence the pertinent interrogation, " What doest thou here, Elijah ? " and the gracious symbols vouchsafed also, as to the great lawgiver himself : " Go forth,

and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake: but the Lord was not in the earthquake: and after the earthquake a fire: but the Lord was not in the fire: and after the fire a still small voice.

“And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

“And he said, I have been very jealous for the Lord of hosts: because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.” I think the wind, the earthquake, and the fire represented the law, the prophets, and the fire of eternal justice that fell upon Christ, the fulfiller of the law, and the prophets; and the still small voice, the dispensation of the Spirit, that was to bring in the higher standard of morals to the family of JEHOVAH, so as to bring the outer world within the pale of the Church. Without this, the work of Christ itself would have been but a grand abstract; in relation to man it would have been said, “The Lord was not in the fire.” What had Elijah to do in a cave at Sinai with those rending, conflicting elements? Nothing: he must point the way to glory by One who could face the blast and could meet the demand of justice. Mark, in the answers to the Lord’s interrogations there was not one word about the prophets of Baal he had slain. (xix. 10—14.) Ahab and Jezebel had broken the first commandment of the law, and the seventh also by slaying the prophets with the sword; but his own sin was cloaked under the name of “jealousy for the Lord God of hosts.” The resemblance to the sin of Moses is most striking. (Exod. xxxii. 13, 27, 31—33.) And the answer of God to Elijah was in the same

spirit of almost awful reservation : "Go, return on thy way to the wilderness of Damascus : and when thou comest, anoint Hazeel to be king over Syria : and Jehu anoint to be king over Israel : *and Elisha shalt thou anoint to be prophet in thy room.*"

Then why did God award to Elijah such a triumphant ascension into heaven? I think not to exalt the man, although the miracles of his life, and his own preservation by miracles, his grand but short career, form one of the most sublime pages of history we have. Still, his ascension had a higher meaning than reward. The chariot of fire and horses of fire, and the whirlwind by which he went up into heaven, all rather betokened conflict than present glory. His ascension was a type of the ascension of Christ into glory, and of the triumph of Christianity over paganism in Him ; that which is so clearly revealed in the Revelation, and which was partly fulfilled by the downfall of pagan Rome : "A woman clothed with the sun, and the moon *under her feet.*" (xii. 1.) This moon was the pagan mystery we have seen in Israel—the same as is seen in chap. xiii. and in chap. xvii. 3—6, in whatever form it may be developed. Christ's ascension into glory guaranteed power for the subjugation of this false, spurious Church of the world's history : "It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you." "The Holy Ghost, whom the Father will send in my name." "I will *pray* the Father, and He shall give you another Comforter, that He may abide with you for ever : " no other power can raise the dead in sin, and convert the world to the service of the true God, and to righteousness. "I will pour out my Spirit upon all flesh : " the true Church must pray for this effusion of the Holy Ghost ; it is a small thing to ask of the Almighty God. Elisha was a type of the Church after Christ, upon whom the mantle of her Head fell. "I pray Thee, let a double portion of Thy Spirit be upon me," must be her prayer, and life will be given. But I would ask here, Have I digressed from my subject of Prayer? No : not at all. Elijah in his

ascension was a feeble type of the ascension of our Lord into glory, who is now our Intercessor within the veil. "Behold, I send the promise of my Father upon you." Every good gift comes from Him; and if we are true to His kingdom He will bestow them. Elijah must be seen upon the mount of transfiguration speaking to Him "of His decease which He should accomplish at Jerusalem." Nothing was made perfect by Moses or Elijah: they must be saved by Christ, although they were eminent yet feeble types of Him. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning Me." This history of Elijah is a very remarkable one as the representative of the prophets, because it shows us failure everywhere, however called, endowed, strengthened of God, and instructed by Him, save in Him whom He would uphold unto the end. These three—Moses, Elijah, and David—so preeminently distinguished, all fell.

Job was another eminent type of Christ in His sacerdotal office, as seen in the *seven* candlesticks of the Revelation (i. 13—16.) Here we see what He ever had been to the Church—what He was in Job's day, and what He will be to the end of time; and therefore these feeble types represented what the living, almighty Head was then to His people, and what He ever will be.

Job lived in the patriarchal age, and was called by the Lord God to stand before Him at the patriarchal altar, to minister in the priestly function there. No temple of our earth was ever more consecrated by the Divine Presence than that altar. (Gen. xii. 7, 8; xiii. 4; xviii. 22 to the end; xxii. 9—11; xxviii. 17, 18.) I think there can be no doubt but that Job was the same person as is mentioned in chap. xlvi. 13: of no priestly order, but divinely intended to reveal to us the truth that the true priesthood is a spiritual fraternity; that God can

call whom He will, and when He will. As in the darkest age of the Christian Church, when the priestly domination of Rome had risen to such a height and strength that none but God could put it down, He raised up the son of a miner to stand before Him to do His work, as He had ever raised up all these ancient men of renown : so here we see Job at the patriarchal altar with a burnt-offering, presenting his litany of blood. (i. 5, 6.) "There was a day when the sons of God came to present themselves before the Lord." "And again there was a day when the sons of God came to present themselves before the Lord." Here was a religious institution ; a place of prayer and praise, for the worship of the true God. And in Job was truly fulfilled the promise, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Oh, spiritual sons and daughters of the Most High, enter with boldness into the holiest by the blood of Jesus. If you can offer no other prayer, you can say, "Fill the temple of this body with Thy presence;" and then what God hath cleansed and consecrated to His service can minister before Him anywhere. Hear Job's prayers at that altar. (xiii. from ver. 15 ; xiv. 19, 25, 26 ; xxiii. 27.) "Then the Lord answered Job out of the whirlwind." Yes : He always answers in His own time ; comes forth from behind the cloud in His own time. A more extreme case of loss, trial, temptation, affliction, and suffering was never recorded ; but underneath were the Everlasting Arms, to sustain Job throughout that long day of the powers of darkness. "Satan came also to present himself before the Lord," to pray for power against that eminent man of God, and to prevail also ; but truly he heard and obeyed the mandate, "Hitherto shalt thou come, but no further : and here shall thy proud waves be stayed." (xxxviii. 11.) Then Job must prevail in his turn ; his prayers must be honoured at the court of heaven : "My servant Job shall pray for you : for him will I accept. . . . The Lord accepted Job, when he prayed for his friends." (xli. 8—10.) Here Job was an eminent

type of our great Intercessor. "Father, forgive them," prevailed upon the cross, and all who believe in Him are forgiven. His presence now in heaven is mediation, prevailing intercession, eternal life. "Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

So, then, we are not to depend upon our own obedience, resistance of evil, subjection to the divine will, victory over Satan; but to Christ's: not even to our own prayers; but to Christ's intercession for us. "I know that even now, whatever Thou wilt ask of God, God will give it Thee." Oh, Thou mighty Intercessor before the throne, ask for us, and we shall see resurrections from the dead! "The Spirit also maketh intercession for us with groanings which cannot be uttered." Jacob wrestled with the Angel: let us beware that we never wrestle against Him; because He is a mighty Prince before God—"The Prince of life."

Solomon also was an eminent type of Christ as "the king of glory." His prayer in the temple (1 King viii.) is one of the most sublime upon record,—save the deeper, soul-thrilling groans of the Son of man. I can never read it but with most profound admiration, reverence, and awe. And I can never hear it read at the consecration of our churches but with awful reverence for the Almighty. The prayer is liberal, far beyond the age Solomon lived in, charitable, divine, and the approach to God is tender, deeply spiritual: "The king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood. . . . And Solomon stood before the altar of the JEHOVAH in the presence of all the congregation of Israel; and spread forth his hands toward heaven: and he said, JEHOVAH GOD of Israel, there is no God like Thee, in heaven above, or on earth beneath, who keepeth covenant and mercy

with Thy servants that walk before Thee with all their heart. . . .

"The heaven and heaven of heavens cannot contain Thee ; how much less this house that I have builded ? Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O JEHOVAH my GOD. . . .

"What prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house ; then hear Thou in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart Thou knowest ; for Thou, even Thou only, knowest the hearts of all the children of men. . . . If they sin against Thee, for there is no man that sinneth not, and if Thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near. . . .

"Then hear Thou their prayer and their supplication in heaven Thy dwelling place, and maintain their cause, and forgive Thy people that have sinned against Thee, and all their transgressions wherein they have transgressed against Thee, and give them compassion before them who carried them captive, that they may have compassion on them." And in chapter ix. 3 we read, "The JEHOVAH said unto Solomon, I have heard Thy prayer and Thy supplication that Thou hast made before Me : I have hallowed this house, which Thou hast built, to put up my name there for ever." The prayer is sublime, *liberal*. (viii. 41, 43.) I need not extract more. But ought we not to read with trembling as we pass on to the 11th chapter ? "But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites : . . . And he had seven hundred wives, princesses, and three hundred concubines : and his wives turned away his heart." Here is Solomon fallen to idolatry, the most gross sin of the world's history. How did He fall

away into sin, to the worship of other gods than JEHOVAH? I am quite sure by the neglect of prayer, the beginning and the end of all declension. And then, with the heart thus alienated from God, how could he pray? Spiritual union with Christ is eternal, but if spiritual exercises be neglected, the spiritual link snapped, how can the soul live? "Abide in Me, and I in you," He said: "If a man abide not in Me, he is cast forth as a branch, and is withered." Look at Solomon in that prayer, and now in darkness, revel, and idolatry! Is he a type of Christ now? No: his history must divide itself into two parts; a type of Christ in his calling, and a type of the Church after Christ in his fall,—of the "Holy One" and the unfaithful spouse. Oh, let us be more often in prayer, more regular, more wrestling, more spiritual, more scriptural! "Lord, teach us to pray"—and never leave our closets for the emergencies of the day, for the toil and trials of the day, without being sure that the spiritual union with God, the Eternal Spirit, is in force; without, at the altar of truth, without the Sun of Righteousness shedding His bright beams into our hearts. We must do all this before the world gets into them, before the post comes to divide the attention. All day the heart must be lifted up to God, and at night body, soul, and spirit must be committed to Him. Our Saviour said, "Remember Lot's wife." And let us say, "Remember Solomon!" When God met with him, and told him He would rend the kingdom out of his hand, and give it to Jeroboam, we read, "Solomon sought to kill Jeroboam." One sin leads to another: the downward course started upon, the progress is rapid. Beware! Remember Solomon! What beacons have the Eternal Spirit set up for us!

I shall now only refer my readers to some bright examples of prayer to turn to, and to read for themselves, to reflect upon for themselves, and then pass on to the prayers of Christ and of New Testament saints. See Joshua (vii. 6—9), Gideon (Judges vi. 36—40), Samson (xvi. 28), Hannah (1 Sam. i. 10,

26, 27 ; ii. 1—10). Samuel, in whom the spirit of prayer seems to have been perpetuated, whose badge of distinction was pre-eminently prayer : "Samuel among them that call upon the Lord's name." (Ps. xcix. 6.) Samuel cried unto the JEHOVAH for Israel, and the JEHOVAH heard him : "At Ramah Samuel judged Israel ; and there he built an altar unto the JEHOVAH" (1 Sam. vii. 8, 9, 17 ; viii. 4, 6) : "So Samuel called unto the JEHOVAH ; and the JEHOVAH sent thunder and rain that day : and all the people greatly feared the JEHOVAH and Samuel." (xii. 18, 19, 23.) In chap. xv. 11 we see him a true patriot. God said it repented Him that He had made Saul king, for he had turned back from Him ; "And it grieved Samuel ; and he cried unto the JEHOVAH all night." So from infancy to age we see Samuel a monument of prayer, and perhaps as long as the world stands it will have its pictures and statuettes of the little Samuel with clasped hands and eyes upraised in prayer. I say the spirit of prayer seems to have been an inheritance. Would our children had more such inheritances !

Ezra's confession of sin and supplication to the JEHOVAH his GOD are worthy of most thoughtful study and solemn reflection, and show him to have been a steadfast believer, and worshipper of his God. Let chap. ix. from ver. 5 and chap. x. 1 be read here.

But if we would see an example of the stability of the divine ordinance of prayer, and of the prevalency of prayer, we can do so in the prayer of Nehemiah in Persia, and of Daniel in Babylon, at the same time praying respectively for the restoration of the temple at Jerusalem and of the Holy City. (Neh. i. from the 4th verse ; iv. 4, 9 ; Dan. ix.) With such confession of sin, calling upon the JEHOVAH GOD, confidence in His everlasting mercy, providence, promises, and power, could the work fail ? When God has a work to be done He gives the intense desire to His servants, and that desire gives utterance to prayer. The same Being listened to both those praying

men ; the same omnipresent Being answered both : neither place, distance, circumstances, nor enemies could come between them and the Lord their God. It is a grand sight to see those three pillars of the Church,—Ezra, Nehemiah, and Daniel,—all earnestly desiring the progress of the great work, and all at the same time supplicating God on its behalf. Let my reader turn to these books and read their prayers collectively upon the subject.

But I must here notice more particularly *Daniel* as a man of prayer. See him when Nebuchadnezzar demanded in his despotism that his dream should be made known to him ; and the interpretation of it ; when the Chaldeans drew near to him, and said, “There is not a man upon the earth that can show the king’s matter ; therefore there is no king, lord, nor ruler that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh. . . .

“Then Daniel went to his house, and made the thing known to his companions : *that they would desire mercies of the God of heaven* concerning this secret. . . . Then was the secret revealed to Daniel in a night vision. Then Daniel blessed the God of heaven. . . . I thank Thee, and praise Thee, O thou God of my fathers, who hast given me wisdom and might. . . . There is a God in heaven that revealeth secrets.” Here was prayer : “that they would *desire mercies of the God of heaven.*” As I have said, when God has anything to be done, His Holy Spirit puts the *desire* into the hearts of His servants, and, they being believers in God, the *desire* finds utterance in words : this is prayer. Then, when the prayer was answered, there was thanksgiving : “I thank Thee ;” and also praise : “and praise Thee, O thou God of my fathers.” Let this grand piece of sacred history be read here (Dan. ii.) But before proceeding upon the subject of Prayer, I must glance for one moment at the doctrine of the Spirit. “God is a Spirit :” that is a revealed

fact ; Christ taught it emphatically. God is an omnipresent Spirit. We do not know what spirit is. Our bodies are temples of spirit : St. Paul said, temples of the Holy Ghost. I have seen spirits wake up to the unseen world, apparently in rapt astonishment, as recorded of Stephen. (Acts vii. 56—59). In prayer the Spirit of God within a man has communion with God, the unseen Spirit, the Father of spirits. I say the Spirit of God within, because it is the spirit that qualifies the soul,—the good or evil spirit. The evil spirit cannot pray to God to be accepted. The heavens would not have been opened to an evil spirit, the glory of God, and Jesus standing at His right hand, been revealed, as they were to the departing spirit of Stephen. All the magicians, astrologers, and Chaldeans of Babylon and Egypt, could not have approached God the eternal, omniscient, and almighty Spirit, to obtain from Him the secret this king wished to know ; they said they could not : “None can show it before the king, except the gods, whose dwelling is not with flesh ;” but Daniel did show the dream, and the interpretation of it to the king ; because the Spirit of God dwelt in him to ask the thing of God, and God responded to the intercession of His own Spirit. The whole volume of Revelation tells us of this ; our fellowship is with the Father and the Son ; we must believe in it if we would pray aright, if we would live a spiritual life. God is an Omnipresent Spirit, and one of our first and incessant appeals should be, Come, Holy Spirit, and dwell in this temple. If that divine Presence sanctified and consecrated the tabernacle, and temple of old, why not every temple of flesh He has made ? If my reader would see this doctrine of an ever present, ever active Spirit, let him read attentively Ps. cxxxix. David had strong exercises of soul, that God knew him, searched him daily ; knew his down-sitting and uprising ; his thoughts afar off. “Thou compasseth my path and my lying down, and art acquainted with all my ways. Whither shall I go from Thy spirit ? or whither shall I flee from Thy presence ?” Oh, I say let this remarkable Psalm be

read carefully ; and then we may proceed with the prayers of Daniel ; and understand the miraculous answers to them. He was a captive in Babylon, a witness of the true God ; and JEHOVAH was with him there ; to uphold him in his commission, and to be seen in him. In chap. iii. we read, "The Son of God" was with the three praying men in the fiery furnace, because they would know no God but the true God. In chap. iv. we see God in His triune nature, presiding over the affairs of men : "This matter is by the decree of the watchers, and the demand by the word of the holy ones : to the intent that the living may know that the Most High ruleth in the kingdom of men." In verse 23 they are called "a Watcher and an Holy One. "The Most High." This is the idea I wish to keep up in the mind of my reader,—that wherever there is abused authority, affliction, and oppression of the people of God, there is God with them, to defend them ; and to answer their prayers when they pray ; whether it be in masters, rulers, or princes.

And so what is the next thing we read of in this grand page of history ? An interdiction of prayer. Daniel had interpreted two more dreams, as recorded in chaps. iv., v. ; and Darius, when he took the kingdom, made him the first President of his realm. But the Presidents and Princes could not see that elevation without deadly jealousy and determination to compass his death. And prayer was the accusation brought against him. His prayers must have been the object of notice. How sublime a service must they have been in that dark realm thus to attract attention, and to indicate the most likely point by which they might obtain judgment against him. "Whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

"Now, O king, establish the decree, and sign the writing. . . . Wherefore King Darius signed the writing and the decree.

"Now when Daniel knew that the writing was signed, he went into his house ; and his windows being open in his chamber

toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

"Then these men assembled, and found Daniel praying and making supplication before his God." The accusers prevailed, and Daniel was condemned, although Darius laboured till the going down of the sun to deliver him; and we do not know but that his night of fasting and the wrestling of his spirit may have prevailed with God on Daniel's behalf. Darius rose very early in the morning, "and when he came to the den, he cried with a lamentable voice unto Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? . . . My God hath sent *His angel*, and hath shut the lions' mouths, that they have not hurt me. . . . I, king Darius, make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for He is the living God, and stedfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end." Thus was the JEHOVAH, the true God, set before three monarchs of the greatest kingdoms of the world at that time, by the prayers of Daniel; and the noble testimony of two of them was the same. I therefore once more repeat, and wish to fix the fact in the mind of my reader, that wherever there is a believer to pray, there is a God to hear, to answer; and that wherever there is a child of God in affliction, there is the Angel of Christ's Presence, whether in the furnace or the den; whether in the palace at Shushan, in the Court at Babylon; in Egypt; or in the palaces, streets, hovels, garrets, or dens, of our modern London. But not till we are in the world of spirits shall we worship as we ought "the Father of Spirits;" till then let us be as steadfast as Daniel was, and we shall be as safe.

In chap ix. is as sublime a prayer as that of Solomon in the temple, even more tender, and spiritual. Daniel at that time was an old man, perhaps nearly a hundred. God had a purpose in bringing him into favour with Darius, and in Darius

making him the first President in his kingdom. The time had come when the captives should return, and Jerusalem be rebuilt; and if my reader will compare some passages, he will see the occasion of this prayer. (Ezra. vi. ; Dan. vi. 1—3 ; ix. 1, 2.) The Prophet was never to return to Canaan, and to the holy city, but to rest, and to stand in his *lot* at the end of the days. (xii. 13.)

Daniel had read Jer. xxv. 12, xxix. 10, and this, then, was for the fulfilment of God's promise to Jeremiah, the return of the captive band after seventy years. "And I set my face unto the JEHOVAH GOD, to seek by prayer and supplications, with fasting, and sackcloth, and ashes :

"And I prayed unto the JEHOVAH, my God, and made my confession and said, O JEHOVAH, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments ; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments. . .

"O JEHOVAH, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee.

"To the JEHOVAH our GOD belong mercies and forgivenesses, though we have rebelled against Him. . . .

"Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice ; therefore *the curse is poured upon us*, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him. . . . Therefore hath the JEHOVAH watched upon the evil, and brought it upon us ; for the JEHOVAH is righteous in all His works which He doeth : for we obeyed not His voice." It will be seen in a moment that it was *the dreadful curses of the law* as written by Moses that Daniel here referred to, and I want my reader to note this. Levit. xxvi. from ver. 14 ; Deut. xxvii. from ver. 15 ; xxviii. from ver. 15 ;

xxix. from ver. 20 ; xxx. from ver. 17 ; xxxi. from ver. 17. xxxii. from ver. 19. And thus it was Daniel wrote, "O JEHOVAH, the great and dreadful GOD." (ix. 4.) And I would have my reader mark the confession of sin, the humble contrition of the whole prayer ; the load of His people's sins upon the soul of the praying man ; the burden of sin upon his spirit ; for note, he used the pronoun *us* and *we* throughout the whole prayer. The spiritual pathos of the prayer is striking. "O JEHOVAH, hear ; O JEHOVAH hearken and do ; defer not, for Thine own sake, O *my* GOD : for The city and Thy people are called by Thy name." Note, the covenant name JEHOVAH is used throughout this prayer, and I think only in one other place in the writings of Daniel. It was heard, and it prevailed : two specials answers were given to it. Darius the King of Persia helped forward the restoration of the holy people, of the temple, of the city. Let the remarkable chapter, Ezra vi. be read here, for we must remember, it was "in the first year of Darius," that this prayer was offered up. "Also I have made a decree, that whosoever shall alter this word of Cyrus, let timber be pulled down from his house, and being set up, let him be hanged thereon ; and let his house be made a dunghill for this.

"And the God that hath caused His name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree : let it be done with speed."

The second answer to Daniel's prayer was more remarkable than the first. He had gone back to the law of Moses ; and perhaps, in the weakness of age, and in the ruins around him, began to think that all the curses of the broken law had indeed come upon himself, and people. But no ! a messenger was there from God : "I am Gabriel that stand in the presence of God." He was there to declare the curse abolished, to declare the aged captive free ; an end of sin, forgiveness.

"While I was speaking, and praying, and confessing *my sin*

and the *sin* of my people Israel, and presenting my supplication before the JEHOVAH my GOD for the holy mountain of my GOD ; yea, whiles I was speaking in prayer, even the man Gabriel, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee ; for thou art greatly beloved : therefore understand the matter, and consider the vision." Gabriel then told Daniel the precise time to the coming of the Messiah—seventy times seven years, according to the reckoning of the Jews : 490 years. "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Daniel had thought the day very dark ; the curse of the Almighty heavy upon them. No: he was brought into the light of the everlasting Gospel, into broad daylight, into the Eternal light of the Sun of Righteousness : "I have blotted out as a thick cloud thy transgressions ; and, as a cloud, thy sins." (Isa. xlv. 22 ; Jer. l. 20.) The cloud was gone, the darkness swept away ; the load of sin upon his soul, the burden of guilt upon his spirit, gone. And in answer to prayer.

Gabriel added, "And to seal up the vision and prophecy, and to anoint the most Holy." I think this referred to the gift of the book of Revelation,—prophecy was sealed. (xxii. 19.) And to the induction of the Christian Church into Christ ; to her anointing with Him ; for Gabriel quoted Daniel's words : "Thy people and upon Thy holy city." The true, and the holy always remain ; the unbelieving only are rejected.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and three weeks ; the street shall be built again, and the wall, even in troublous times." If Neh. iv. and vi. be read here this will be seen. These "seven weeks," or forty-nine years

added to the three-score and two weeks of years, make 483 years, at which time the Messiah did appear: "And after three-score and two weeks shall Messiah be cut off, but not for Himself." Could anything have been foretold more transparently, and 483 years before it occurred? Then the destruction of the Holy City by the Romans was as plainly foretold, and also the bringing in of the dispensation of the Spirit: "He shall confirm the covenant with many for one week;" or, He shall ratify the covenant of grace.

But in the interpretation of the last four verses of this chapter I am very much inclined to think that it is a continuous history, and that the "seventy weeks" of the 24th verse referred to the seventy years foretold by Jeremiah. Gabriel said, "You are right: that is the time determined;" and then pronounced that grand absolution of the people that has been in all ages as complete and valid as when the Messiah had died, the Just for the unjust. And I think the Prophet understood that the captive Church was not only then to be freed from captivity, but also from the curse of the law of God, under which he had so fearfully desponded. The curse was then gone, the people were then free from sin, and then the angel went on to show how long it should be before the Anointed One who should thus justify would appear. Isaiah taught the same present release, justification, and salvation: "Unto us a child is born, unto us a son is given." This makes the reading of the verses continuous and clear.

In answer to his further humiliation and prayer a long roll of prophecy was moreover given to the Prophet, and then it was told him he should not return to Canaan, but *rest*, and stand in his lot in the heavenly Canaan at the end of the days. And did he not require *rest*? Had it not been a stirring, laborious, trying day for him? What a life! What a revelation of the inner life of man have we in Daniel! We have seen by what spiritual powers he was surrounded, "moved;" the spiritual conflict into which he entered, the kingdom of

God in which he lived, the holy ones with whom he walked. I do not know a more perfect man in history, sacred or profane, save "the Son of man." "A man greatly beloved" was most justly awarded to him, and all sustained by prayer. We are not told of a single fault or failing, and yet we have seen his self-abasement, contrition, and humiliation before God, and that after such a life of labour and service as I have said : at that time he was probably ninety years of age. Christ's judgment in the great judgment-day will be verified in Daniel (Matt. xxv. iii. 14) : "He that endureth unto the end, shall be saved." Oh, that we could all obey the call of life, as Daniel did. As I have said, we are not told of a single defect of character in him, and yet his confession of sin was one of the most striking we have. Oh, that we could enter with him into the holiest by the blood of Jesus, to go no more out !

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer ;
Nor will He who bids thee pray
Empty send thy soul away."

All the Prophets were pre-eminently men of prayer. Their writings are like holy incense rising up before the throne of God. The united supplications of Isaiah and the good king Hezekiah, in 2nd Kings xix., Isa. xxxvii. xxxviii., are a striking example of the power of prayer. I am not going through the matter of the prayers of the Prophets. Let my reader read their writings himself, with the purpose of compassing this subject, and he will see the holy desire, the fervent supplication, that pervades them all. Isaiah wrote, "Seek ye the JEHOVAH while He may be found. Call ye upon Him while He is near." (lv. 6.)

"Before they call, I will answer ; and while they are yet speaking, I will hear." (lxv. 24.)

"In all their afflictions He was afflicted, and the Angel of His presence saved them." (lxiii. 9.)

Jeremiah was a priest and a mediator between God and the people. His life was one of intercession and near approach to God ; but his spirit was timid, and wanted the spur rather than commendation : "Be not dismayed at their faces, lest I confound thee before them." And this was the incitement he needed throughout his course, and I think it was why he was so often left to fall into despondency and calamity. Still he was a faithful intercessor, and his spirit of prayer was tender, holy, and prevailing, although the time came when God said, "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me : for I will not hear thee." (vii. 16.)

"Pray not thou for this people, neither lift up a cry or prayer for them : for I will not hear them in the time that they cry unto Me for their trouble." (xi. 14.)

"Then said the JEHOVAH unto me, Pray not for this people for their good. When they fast, I will not hear their cry." (xiv. 11.) Oh, let us beware how we tempt God to close His ear against prayer, for as we contrast that moment of His people's history against that when Daniel, Ezra, and Nehemiah stood up to intercede for them, the change is awful ! Then was the time of mercy and reconciliation : before, their dark doom was impending.

Jonah lived before Elijah, in the reign of Jeroboam, who reigned over Israel after the death of Solomon. And thus do we understand the prophecy. His history divides itself into three parts : a type of the Church before Christ—that unstable, unfaithful agent of the living God, of Christ in His day, and of the Church after Him. Christ Himself so interpreted the history, both in relation to Himself (Matt. xii. 40, 41) and in His calling of Peter to the Apostolic office. Therefore the history of Jonah in the second chapter is that which relates to Christ, and, upon the subject of Prayer, the one to which I wish to direct the attention of my reader. It was the prayer of Christ under the billows of temptation, persecution, condemnation, the curse, death, the grave.

"Jonah prayed unto the JEHOVAH his GOD out of the fish's belly, and said, I cried by reason of my affliction unto the JEHOVAH, and He heard me; out of the belly of *hell* cried I, and Thou heardest my voice. . . .

"Then I said, *I am cast out of Thy sight*"—"My God, my God, why hast Thou forsaken me?"—"Yet I will look again toward Thy holy temple.

"The waters compassed me about, even to *the soul*" (Isa. liii. 10—12: "the depth closed me round about, the weeds were wrapped about my head." The elucidation of the spiritual mystery was, "Salvation is of JEHOVAH;" and to enlighten us upon this point is the end of all prayer. It was the answer to Daniel; transgression finished, sin clean gone, reconciliation made, everlasting righteousness brought in. And here in this type of Christ is "salvation" bestowed of Him; as recorded here more than four hundred years before Daniel, and between eight hundred and a thousand before Christ. Oh, let us rejoice in the light of revelation! "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isa. xii.)

As darkness is the harbinger of light, the Saturday eve-tide the precursor of the Sabbath day, death the birthday of the soul into eternal life, the dishonour and corruption of the grave the highway to glory,—so lamentation and mourning and woe are often the introduction to joy, peace, and blessedness; solemn and penitential prayer, of the chorus of the soul. We have an example of this in the prayer of Habakkuk, in chap. iii. Here is an effusion of spiritual fervour, of life, or "rivers of living water" flowing from a spiritual being. And such should be *our* prayers. We should pray till the Divine Presence enters the temple of our being, to guide, rule, and reign,—

"Pray till our souls are purified."

This is the end of supplication; and we are not safe in this

territory of Satan till we are for ever infolded in spirit—*shut* into the Ark, Christ : then the flood may rise and the deluge come ; but we shall steer safely across the great water-flood to the mountain of rest. But if we cease to pray, to come into communion with the Eternal Spirit, to stay upon the Anchor—“Hold Thou me up, and I shall be safe”—we shall be lost, and never reach the goal. We have seen this hold of life eternal in these saints of old : men and women living in the world of spirit while here below, by prayer obtaining communications with God, by dreams, by visions, by angels ; yes, and with Him face to face. This spiritual economy is not extinct, but increased a thousandfold, in the dispensation of the Spirit. We meet God in His Word ; He touches us, awakes us, and gives us angels’ food—fresh and living food—for every journey through life. He meets us on Sinai, in the burning bush ; at Bethel ; in the house of Laban, with the protestation, “I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me : now arise, get thee out of this land, and return unto the land of thy kindred ;” and again at Peniel, with the declaration, “Thy name shall be called no more Jacob, but Israel.” And we pass on, leaving inscribed upon the holy altar, “Peniel, for I have seen God face to face.”

“Thou wilt keep him in perfect peace whose mind is stayed on Thee : because he trusteth in Thee.”

“Trust ye in the Lord for ever : for in the Lord JEHOVAH is everlasting strength.”

CHAPTER II.

"My soul is exceeding sorrowful, even unto death."—MATT. xxvi. 38.

"He groaned in the spirit, and was troubled."—JOHN xi. 33.

"Father, forgive them."—LUKE xxiii. 34.

"Jesus, when He had cried again with a loud voice, yielded up the ghost."—MATT. xxvii. 50.

I now come into the deeper depths of prayer ; into the communion of holiness with holiness, of compassion with compassion, of power with power, of light with light, of subjection to the Divine will with eternal justice, of God with Satan, of life with death, of God with God. Here we shall find no feebleness in prayer, no vagueness, no neglect of the holy exercise, no unbelief about the power of it, the prevalency of it : here we shall find no confession of sin, no self-abasement, no self-renouncement, no despondency—but for a moment, in the last darkness of the cross ; no self-abandonment to despair, no loosing of the hold upon prayer. Obedience to the Divine law was accomplished by prayer, subjection to the Divine will was accomplished by prayer, Satan was overcome by prayer, death and the grave were vanquished by prayer, sin was clean blotted out by prayer, the redemption of the world was wrought by prayer, salvation was given by prayer, the Holy Ghost was given by prayer (John xiv. 16), hell was undermined by prayer (Jonah ii. 2 ; 1 Pet. iii. 18, 19), Satan conquered by prayer ; and the world is now preserved from wrath by the prayer of the great Intercessor before the throne : Himself is the plea set up there. I have said I now come into the deeper depths

of prayer. Oh, Holy Trinity, anoint me with holy unction to do so! Oh, thou great Intercessor, pray for me! and I know Thy prayer is prevalency.

Then let us divide this subject into three parts: the Prayers of Christ in His public ministry; in the garden of Gethsemane; and on the cross. We are sure the childhood of Jesus was one of prayer, for we read, "The child waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." In His yearly visit to the temple He prayed; and there, at twelve years of age, proclaimed His great commission—His "Father's business."

But before proceeding, I must for a moment glance at His own teaching on the subject of fasting. Prayer and fasting are very closely connected in many minds; they were in the mind of God Himself: "When they fast I will not hear their cry." And of Christ we read, "When He had fasted forty days and forty nights, He was afterward an hungred." The forty days and forty nights seem to have been the natural habit of the unfallen state, for the notification is expressive: "He was afterward an hungred."

Both Moses and Elijah fasted forty days. (Exod. xxxiv. 28; 1 Kings xix. 8.) During that time Moses was with the Almighty God, and the fasting may have been a direct miracle, or a supernatural result of being as it were embalmed, or absorbed in the Divine Presence. (Exod. xxxiv. 29, 30, 33.) Elijah ate "angel's food," given him by "the Angel of the JEHOVAH," and it was sufficient for him for his journey of forty days. But Christ never commanded any one to fast: on the contrary, He reprov'd the practice. Let us glance at His teaching upon the subject. Life is a stewardship, and it is the duty of every man so to preserve health and strength that he may consecrate all his powers of body, soul, and spirit, to the service of God, and this he can never do by fasting. I am sure if the great Teacher were to speak to mistaken, misguided men upon the subject, He would say as He did to

Elijah : " Arise and eat ; because the journey is too great for thee." Or as He commanded the parents of the child whom He raised from the dead : " Give her meat." (Luke viii. 55.)

On the subject of fasting His teaching was precisely the same as that upon the Sabbath-day, and the temple, as recorded in Matt. xii. 1—8. The penalty of the law was then to be abolished to believers ; and Christ did teach this truth as it regarded each one of the ten commandments (John viii. 5—11) : the severe rigour of the letter of the law was not to be carried into execution. "*If ye had known* what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath-day." We have now to see the same teaching with regard to fasting.

Let Luke v. from ver. 16 be read here, it is full of divine light and Gospel instruction upon the subject, when the Holy Ghost enlightens. By the cleansing of the leper, Christ had been teaching the knowledge of the passing away of the typical, or Levitical economy, and the fulfilment of that economy, or of Moses in Himself, that which the Scribes and Pharisees were so slow to learn : " Thou art His disciple ; but we are Moses' disciples." (John ix. 28.) We have heard say, that this Jesus of Nazareth shall change the customs which Moses delivered us. (Acts vi. 11—14.) This was ever the fear of the Scribes and Pharisees, the strong barrier to be broken down, the fortress to be attacked, because it was the stronghold of the devil to keep them from Christ : " Jesus spake to the multitude, and to His disciples, saying, The Scribes and the Pharisees sit in Moses' seat." And may we not say, " Until this day remaineth the same vail untaken away in the reading of the Old Testament ; which vail is done away in Christ." (2 Cor. iii. 14, 15.) This was the point at issue in the chapter I have referred to in St. Luke. We read, "*He withdrew Himself into the wilderness, and prayed.*"

" And it came to pass on a certain day, as He was teaching,

that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the JEHOVAH was present to heal them." How should we ever pray for the power of the Lord upon our teaching, in every assembly!

Then Christ healed the man afflicted with the palsy, and in answer to the faith of those who let him down through the tiling, said, "Man, thy sins are forgiven thee. And the Scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Then it was He put to them the pertinent question, "Whether it is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?" How do these bridges across the "great gulf fixed," the gulf of despair, carry us triumphantly from condemnation—the curse of the law—to glory! Both were alike easy to Him who performed the miracle: He was God. "We have seen strange things to-day." It is a strange thing, a grand thing, to see a man healed in body and soul.

"And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me.

"And he left all, rose up, and followed Him.

"And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

"But their Scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners?

"And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

"And they said unto Him, Why do the disciples of John fast often, and make prayers, and *likewise the disciples of the Pharisees*; but thine eat and drink?" It was out of this quibbling at that feast, arose the question upon the subject of

fasting, which I wish to explain to my reader. "And He said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

"But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." The Pharisees had spoken of the disciples of John fasting; and it will be seen here, that Christ referred to John's own words, as though he had said, Are they like fasting? "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." (John iii. 29, 30.) As though He had said, If you had believed in Me as John did, you would not, could not fast, but would rejoice as he did. John had said before, "I am not the Christ, but I am sent before Him." And added, "He must increase, but I must decrease." Surely there could be no greater rebuke of the practice of fasting. We cannot fast while Christ is with us; and may He never be taken away, that we should fast! He then spoke a very *remarkable* parable upon the same subject of fasting.

"And He spake *also* a parable unto them: No man putteth a piece of new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." It is the absoluteness of the Gospel and the Gospel dispensation that are here so wonderfully set forth. The old economy was not patched or pieced. A piece of new garment was not put upon the believer, but the old economy was abolished with all its severe justice for sin, fasting and mourning in sackcloth, and the new robe of the righteousness of Christ put upon him: "Bring forth the *best* robe, and put it on him." The old and the new economy could not be patched into one: they could not be made to agree. Heaven's *best* robe must be bestowed.

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

"But new wine must be put into new bottles ; and both are preserved." The new wine of the Gospel could not be put into the old vessels of the Jewish service, the old bottles of the Jewish economy (Isa. xxv. 6), else this new wine of the grace of God, in its leavening power, will burst the bottles, and the constitution so corrupt perish. The Christian must come out from under the bondage of the law into the glorious liberty of the Gospel of Christ. The Jewish and the Christian dispensation can never be confounded, but ever stand forth in their bold distinction to each other. Oh, Holy Spirit, take away the veil from the heart of the whole professing Christian community, that it may see the dawn and the day, the handwriting of ordinances that was blotted out (Col. ii. 14, 20, 21) : "Touch not, taste not, handle not ;" and the liberty that was proclaimed : "If the Son shall make you free, ye shall be free indeed."

In the next verse the great Liberator further paraphrased the subject in the most marvellous manner. In the first reading of it one would think He contradicted Himself in what He had before said. But no : His meaning is clear. "No man also having drunk old wine *straightway* desireth new : for he saith, The old is better." The meaning here is, the human mind does not promptly receive or adopt new truths, theories, or things ; the heart does not in a moment embrace them,—"*straightway* desireth new ;" the taste does not in a moment change,—cannot in a moment accommodate itself to the change. See that word *straightway*, as often used by Christ. (Mark i. 10, 18, 20 ; ii. 3 ; v. 29.) His reference was to the hold of the Jewish mind upon the old economy : it could not at once break off all connection with it, and embrace the new doctrines of Christ, of the Gospel scheme. If the Pharisees had been rightly instructed in the old economy they would have been ready to receive the truth of the new : "Had ye believed Moses ye would have believed Me : for he wrote of Me." The heart of that body was not born again of the Word, and of the Holy Spirit, or, like John the Baptist, Mary, Elisabeth, Simeon,

Anna, the Evangelists, and Apostles, it would have embraced Christianity as they did. But even of these the word straight-way might almost be employed: (Acts x.) The Pharisees had only learned the dead letter of the law that killeth. As we read this marvellous teaching upon this subject and all others, do we not exclaim, "Rabbi, we know that Thou art a teacher come from God." "Never man spake like this man."

Fasting was a practice that belonged to the old economy, but I am very much inclined to think that it originated in the pagan world, and not with God; rather a natural instinct in time of calamity and affliction, of self-righteous or self-asserting instigation, than the fruit of the Holy Spirit: and this may have been why Christ thus confuted the point with the Pharisees. In the five books of Moses there is not a single command to fast. The Lord said on the day of atonement, "Ye shall afflict your souls." (Levit. xxiii. 27, 29.) But a day of humiliation and confession of sin was all that was enjoined by this: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isa. lviii. 6.) In the 5th verse the voice of the Lord is more remarkable, using His own words in His command to Moses, "Is it such a fast that I have chosen? *a day for a man to afflict his soul?* is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" Let this grand chapter upon the subject of fasting be read here, and the 59th chapter to the 17th verse.

David wrote, "My knees are weak through fasting; and my flesh faileth of fatness." (Ps. cix. 24.) I am sure this was not of God. He requires of us a sober abstinence at all times, one worthy of the Christian. David was not an infallible example.

The chapters I have referred to in Isaiah wind up by revealing the Gospel scheme as the remedy of all,—Christ, our Intercessor, the alone prevalent Advocate before the throne: "He saw that there was no man, and wondered that there was

no *intercessor* : therefore His arm brought salvation unto him ; and His righteousness sustained him." This is the end of all prayer, and all humiliation, and confession,—to learn that Christ is our great High Priest, that His righteousness prevails for us, and His own arm brought salvation to us. Lord Jesus Christ, make good to us this doctrine, according to Thy wisdom.

I have said the practice of fasting originated in the heathen world : rather the offspring of fear, and of the corrupt nature, than of faith and holy obedience in the divine life (Jonah iii. 6—8 ; Dan. vi. 18) ; and that the people of God imitated those by whom they were surrounded. I do not know of any command of God in the Old Testament, or of Christ in the New, to fast.

Let Matt. vi. be read here. His teaching was upon the subject of alms, prayer, and fasting : "When thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.

"But when ye pray use not vain repetitions, as the *heathen* do : for they think that they shall be heard for their much speaking. Be not ye therefore like unto them : for your Father knoweth what things ye have need of before ye ask Him." The great Teacher then taught the Lord's Prayer, which is a compendium of prayer. The first two words, "Our Father," embrace the Gospel scheme, for God could not be "our Father" but by adoption, reconciliation by another, by grace. And the command in it to forgive, as we have been forgiven by God, for the Mediator's sake, is the highest standard of morality that could be reared. The divine purpose of prayer is to enable us to attain that standard.

"*Moreover* when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward." The chapter I have quoted from (Isaiah lviii.) may have been the root of this teaching. "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." Doubtless this teaching referred to the command on the day of atonement: "Ye shall afflict your souls." There the great Teacher left the subject to the good sense and Christian sentiment of the believer, to act according to the dictate of his own conscience, and religious feeling. But He never gave any command to abstain from food, but reproved the practice. The command to anoint the head and wash the face was against it. (Dan. x. 3.) The formalist cannot understand the anointed head and the washed face, the exuberance of the believer's joy. There is nothing more misunderstood and calumniated. But here it is seen to coexist with closest prostration of soul and spirit, the service acceptable to the Father. In times of war, pestilence, calamity, or awakening judgment of any kind, nothing can be more seasonable than a day of humiliation and prayer. But in those seasons is the time when all the energies of mind and body are required, and should not be prostrated by such an unacceptable sacrifice as abstaining from the bounty God so wisely provides. The strictest moderation and temperance in all things, at all times, is what He requires of us.

God wisely regulates existing economies, and gives laws for them; thus in His forbearance He gave laws concerning slaves (Ex. xxi. 2; Deut. xv. 12; Jer. xxxiv. 9—14); but He never thereby legalized slavery, but simply commanded what was right to be done under the then existing circumstances,—in the state into which the fall, and the corrupt passions of man had brought them. And so our Saviour gave commands concerning

paying tribute to Cæsar (Matt. xxii. 20, 21), but He never thereby commended Roman usurpation; He simply arbitrated to meet the difficulty into which departure from God had thrown His people. And so with regard to fasting, He left it barely tolerated, to be rejected by the spiritually-minded who had higher aims.

When the father of the lunatic son brought him to Christ with the complaint, "I brought him to Thy disciples, and they could not cure him," we read, "Jesus rebuked the devil; and he departed out of him.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out?" He did not reproach them for not fasting, but answered, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." When He immediately added, "Howbeit this kind goeth not out but by prayer and fasting" (Matt. xvii. 16—21), I believe He pointed His disciples to that inherent holiness, and incorruptibleness in Himself, by which native element He fasted, and worked miracles, than from any intention to command fasting to His disciples. He would have them believe in Him, believe that He was able to cast out evil; and teach them to come to Him with it; and to come to Him for power to cast out evil themselves. And how truly did Peter learn the lesson taught (Acts iv. 7, 10, 12; iii. 6—12): "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us? as though by our own power or holiness we had made this man to walk?" Here I may leave the subject of fasting. It was a tradition of men, and not a command of God: see this in Joel ii. 15. I say, let us leave it, as St. Paul left many other things, "To the weak became I as weak, that I might gain the weak." One believeth that he may eat all things; another who is weak, eateth herbs. "We then that are strong, ought to bear the infirmities of the weak." "One man esteemeth one day above another; another esteemeth every day alike."

I must now turn from this digression, to the subject of the second part of this Tract,—Christ as a man of Prayer ; first in the time of His public ministry ; in Gethsemane, and on the cross. He prayed for Himself, and for others ; upon earth He was an Intercessor. He prayed for others, because He was perfect Himself ; and His prayers were therefore perfectly acceptable, and prevailed. Himself was the plea set up for others ; and there never was one word to offer against the justifying suit ; the cause was legal as instituted, and prosecuted by God : “ Just, and the justifier of him which believeth.” Christ on earth prayed for Himself, because He was in the great battle-field of this world ; in the territory of the enemy ; in the possession to be taken from the devil. He was the Commander in the field ; the Head of the army of the royalists ; the King of the kingdom of heaven, to which the lost world was to be restored. His life on earth was a day of trial. His claim was to be tested ; His pretention to be “ The Holy One of God,” evidenced ; His power was to be tried. And thus He prayed ; prayed to the Father Almighty, and to the Holy Ghost Almighty, who, in the “ everlasting covenant,” were pledged to save. I need mention but one instance of this, and the meaning of prayer for Himself will be clear. He was His own High Priest, as will be seen if this short chapter be read (Heb. v.): “ So also Christ glorified not Himself to be made an high priest ; but He that said unto Him, Thou art my Son, to-day have I begotten Thee.

“ As He saith, also in another place, Thou art a priest for ever after the order of Melchisedec.

“ Who in the days of His flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.” St. Paul was speaking here of the prayers and supplications,—the strong crying and tears of the garden, and of the cross. “ Unto Him that was able to save Him from death :” to God in His triune nature. “ And He was heard in

that He feared : " He was saved from the second death, and from resigning His great commission of redeeming the world ; from quitting the field of conflict, the post of duty, as in allegiance to the Father ; in subjection to the Divine will. And in that He feared, means, that He was under the curse : it was then " the hour of the powers of darkness ; " and He therefore cried with more fervency, violent importunity. " Jesus, when He had cried again with a loud voice, yielded up the ghost." He did not die : " Father, into Thy hands I commend my Spirit." He said of believers, " Whosoever liveth and believeth in Me shall never die." He did not die ; but is now a Priest, " after the power of an endless life."

And so St. Paul followed up the subject : " Though He were a Son, yet learned He obedience by the things that He suffered." That is, He went to the utmost bound of obedience : not only to " the death of the cross," but He so suffered under the black pall of the curse, or of penalty for sin, that He learned obedience by the *sting* of death ; cried to the Father, and was saved from the death of the soul, from betraying His commission, the Father's cause. And being made perfect, " a perfect Sacrifice," who through the Eternal Spirit offered Himself without spot to God," He became the author of eternal salvation unto all that obey Him : called of God an High Priest after the order of Melchisedec." The body of " The Holy One " could not see corruption. (Acts ii. 30—32.) He is now before the throne of God, perfect man, and perfect God, our Intercessor. " Of whom, we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

I could not commence this second part of my tract—the Prayers of Christ—without first thus showing why He so fervently prayed throughout life for others and for Himself. As a Substitute for man, He was a dependent Being, subject to the Father. As God He was almighty, and could not fail of the high command, commission, voluntarily taken upon Himself : " Lo, I come : in the volume of the book it is written of Me, I

delight to do Thy will, O my God." (Ps. xl.) Then as an obedient Sacrifice for sin, a High Priest perfect, let us look to His prayers and intercessions for us, and not to our polluted, sinful selves, for acceptance with God.

We are sure that the infancy and childhood of the Saviour of the world were spent in the atmosphere of prayer; we have only to read Luke i. 46—56 to know this. But I think the first direct record that we have of His praying is at His baptism: "Jesus also being baptized, and praying, the heaven was opened." (Luke iii. 21.) And the answer to the prayer was: "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, *Thou art My beloved Son*; in Thee I am well pleased." The descent of the Holy Ghost into the temple of flesh, and the proclamation from heaven that He was the Messiah, the Eternal Son of God, strengthened Him for that encounter with the great enemy, the Tempter, which is immediately recorded, and is the continuation of the history of the baptism: this would be seen if it had not been disconnected by dividing Scripture into chapters, as in our arrangement of them.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." (Matt. iv. 1.) St. Mark wrote: "Immediately the spirit driveth him into the wilderness." (i. 12.) Here the spiritual conflict commenced—the Eternal Spirit who had descended at the baptism, and the evil spirit.

And when He had fasted forty days and forty nights, He was *afterward* an hungred." I believe this power to abstain from food was natural to the unfallen state: "He was *afterward* an hungred." We are sure Christ was not there to fast only, but to pray also; the spirit of prayer that moved Him at the baptism remained with Him. When God was with Moses forty days and forty nights on Sinai, it was to give him all the instructions for the typical economy; and so I am sure those forty days and forty nights spent in the wilderness by Christ were spent in prayer and preparation for His Divine commis-

sion, and for Divine guidance in the institution of the Christian Church. We gather this from St. Mark : " In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed " (i. 35) ; and from St. Luke also : " He withdrew Himself into the wilderness, and prayed." (v. 16.)

" And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto him His disciples : and of them He choose twelve, whom also He named Apostles." (vi. 12, 13.) And so in the wilderness : the word " fasted " is not to be limited to abstinence from food, but fasting for spiritual communion with God. St. Luke says : " Being full of the Holy Ghost," and " Being forty days tempted of the devil." Here was the spiritual conflict of preparation for work. And then there was to be also the test of His Divinity. Would He stand in the fierce conflict ? Yes : it was begun by prayer.

" And when the *Tempter* came to Him, he said, *If thou be the Son of God*, command that these stones be made bread." This was the point at issue, the fact to be evidenced. Again the same close scrutiny—" *If thou be the Son of God ;*" and it is very remarkable that in this second temptation Christ answered the Tempter in the words of Moses, which were most likely dictated by the sin that cost him the loss of Canaan : " Thou shalt not tempt the Lord thy God." (Deut. vi. 16 ; Num. xx. 12, 13 ; Exod. xvii. 7.) The great lawgiver fell ; the Lord Jesus Christ stood : He was " the Son of God." Temptation might sweep over His soul ; hunger, ecclesiastical elevation, the kingdoms of the world, and the glory of them ; but He withstood " the fiery darts of the devil," however they may have entered into His soul. He had been fortified by prayer, and was sustained by prayer ; and if we would escape the Tempter's darts and win the heavenly crown, our prayers must ascend with His, to obtain the same almighty strength.

"Then the devil leaveth Him, and, behold, angels came and ministered unto Him." I have said, wherever there is temptation and trial, there is the Lord Jesus Christ with His people. In His own temptation there was God the Father—"This is My beloved Son;" the Holy Ghost with Him and in Him; and angels came and ministered unto Him. Oh, let us remember this, and ever seek the same united power, and we shall not fall! The victory of Christ in the three great temptations, in the devil's onslaughts, was triumphant; and ours is triumphant in Him: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I am simply noticing Christ as a man of prayer. Not only was temptation met and overcome by prayer; but all His miracles were wrought by prayer, after seasons of prayer; and if the New Testament be read with this subject in view, this will be seen. When He heard that His great forerunner was beheaded, we read: "He departed thence by ship into a desert place apart. . . . And when it was evening, His disciples came to Him, saying, This is a desert place." (Matt. xiv.) Then was wrought the miracle of the loaves and fishes. And after the miracle in ver. 23 we read: "When He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone." Then occurred the miracle of walking on the sea, and of Peter also doing the same; and that when the ship was tossed with waves, and the wind boisterous. This is one of the most affecting chapters of the New Testament. Christ saw His own cruel death in that of John's: "Likewise shall also the Son of man suffer of them." (xvii. 12.) These histories should teach us not to fear imprisonment or death; in the deepest trials are the greatest triumphs of the divine life; our prayers are quickened, and then they are answered.

Again, in Luke iv. 42, we read, "And when it was day, He departed and went into a desert place: and the people sought Him, and came unto Him." And in chap. v. 16, to which I have

before referred, "He withdrew Himself into the wilderness, and prayed." These passages are all surrounded by miracles, parables, and profound wisdom that could not have been spoken but from the depths of prayer. May the soul-stirring volume inspire prayer.

When Lazarus was to be raised from the dead, it must be done by prayer: "He groaned in the spirit, and was troubled." And afterwards He said, "Father, I thank Thee that Thou has heard Me; and that Thou hearest Me always."

"And He spake a parable unto them, that men ought always to pray, and not to faint;

"Saying, There was in a city a judge, which feared not God, neither regarded man:

"And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

"And he would not for a while; but afterward he said within himself, Though I fear not God nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me. And the Lord said, Hear what the unjust judge saith." As though He had said, If he attended to the widow's cause from so unworthy a motive, "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Here is the institution of prayer in its true legitimate meaning. A widow solicits, and an unjust judge answers her; but how much more will God attend to the cry of His elect people, and avenge them rightfully! But what did Christ mean by that which He immediately added? "Nevertheless when the Son of man cometh, shall He find faith on the earth?" I say, what did He mean? Faith in what? faith in prayer? faith in a God more just, and more worthy to be relied on than the unjust judge? faith in God—in an Almighty Being able to do all things—in a tender, watchful Father? faith to trust Him in darkness, temptation, persecutions, affliction, reverses? faith in the truth of His Being—in

the real presence of the Holy Trinity ever with us—in their knowledge of all facts, in their love and mercy? faith to wait God's time, however long, however soon: waiting, watching, ready for Him; when the Son of man cometh to put us into the crucible, into the furnace, to refine us as gold and silver are refined? "When the Son of man cometh, shall He find faith *on the earth*?" What a sweeping interrogation! for certainly if He finds no faith, He will find no prayer; and without faith and prayer in the hour of the powers of darkness, destruction is inevitable; but the soul safely anchored on eternal truth, and prayer ascending from the holy shrine, destruction may sweep around, but the man will breast the billow. "When the Son of man cometh, shall He find faith on the earth?" Prayer seems to be the test of faith. Will there be found faith in Christ—in the preponderance of His justice and righteous acting when He shall come, over that of the "unjust judge"? He *immediately* further explained His meaning by the parable of the Pharisee and the publican, after that of the importunate widow.

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican." We may regard these two men as representing the two bodies of men—the Pharisees, and the publicans. We know the distinctive character of the first, and the bad repute of the vocation of the last. The Pharisees,—wedded to the letter of the Mosaic law, to enforcing the severe justice of it, to which they added their own code, or creed of traditions; and under that semblance of religion existed the most odious crimes, pride, ambition, and covetousness. The name was from *pharash*, which signified "separated," or "set apart to holiness." And hence their greatest sin of all—their utter rejection of Christ. In every way, and by every means, He tried to bring them to a knowledge of the truth; by teaching, by severity, by leniency (Luke vii. 41); by ever

boldly proclaiming Himself before them the Messiah, the Son of God.

The publicans,—collectors of taxes, a body hateful to the Jews, whose pride and boast was their liberty and independence. (John viii. 33.) From our Saviour's often defence, and protection of the publicans (see the parable of the lost sheep, Luke xv., and the charming history of Zacchæus, xix.), we may suppose they were not as notoriously dishonest as represented; or He chose them as subjects of grace and mercy to reveal the infiniteness of grace. It was at the end of the narrative of Zacchæus that He added, "The Son of Man is come to seek and to save that which was lost."

"The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I *fast* twice in the week, I give tithes of all that I possess." The Pharisee called this prayer, and the great Example of prayer said, one would suppose almost ironically, "The Pharisee stood and prayed." There was not one word of confession of sin in the prayer; not one word of asking God for anything; not one word of thanksgiving, save that he was a perfectionist; not one word of praise to God; not one word of belief in a Deliverer, Saviour, Messiah, Redeemer. He did not feel the need of any; he did not know the plague of his own heart—pride; and therefore in him was fulfilled what Christ had just said, "When the Son of man cometh shall he find faith on the earth?"

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Here was humility. He would not approach to where the Pharisee stood, lest he should pollute him: nor would he lift his eyes upward to appear in the attitude of prayer; but smote upon his breast, which signified confession of guilt, and sorrow for it; then the action gave place to words, saying, "God be merciful to me a

sinner !” He believed himself to be a sinner, he believed in the forgiveness of sins ; he believed the Gospel ; he believed in prayer. In him Christ did find faith on the earth. His was prayer, the fruit of faith ; and he went down to his house justified instead, or in the place of the other ; accepted of God instead of the one who had presented himself as an entirely acceptable person. “*Rather* than the other” is not in the original, nor does it express the Divine meaning ; for the remainder of the verse is expressive of the rejection of the one, and of the reception of the other : “For every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.” It was the genuine humility of the publican that God, who knoweth all hearts, had seen. Thus do we see the connection between these two remarkable parables. We have seen faith, importunity, and perseverance in asking, in the widow ; she knew the power of the judge to avenge her, although he was an unjust man : and we have seen the overreaching preponderance of justice and mercy in the just Judge, in answer to humility, faith, confession of sin, and cry for mercy. Oh God, pour upon thine “own elect” more and more of “the spirit of grace and of supplications !” More of the gift of faith ! Our Saviour taught this doctrine of faith in prayer as the result of faith in Himself. “If thou canst believe, all things are possible to him that believeth.” (Mark ix. 23.)

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (xi. 24.) “Be not afraid, only believe.”

“Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

“If ye shall ask anything in My name, I will do it.” (John xiv. 13, 14.)

“At that day ye shall ask in My name : and I say not unto you, that I will pray the Father for you : for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God.” (xvi. 26.)

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. vii. 7—11.)

Our great Example and Teacher not only taught us the importance of prayer, but of watchfulness also. We have the teaching of the unfallen, and the fallen. Peter, after his denial of Christ, could write, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Now mark the sovereignty of grace, that in which we can alone trust: "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." (1 Pet. v. 10.) If it were not for this supremacy of divine grace we could not stand in the conflict of this world, we could not pass through the territory of the devil. I say of the devil, because Christ called him "the prince of this world;" and if His own life was one of prayer and watchfulness, how much more must the life of the fallen be so! "Take ye heed, watch and pray: for ye know not when the time is."

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or the cockcrowing, or in the morning: lest coming suddenly he find you *sleeping*."

"And what I say unto you I say unto all, Watch." (Mark xiii. 33.)

And at the end of the parable of the wise and foolish virgins the same "watcher" and warner added: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." He then spake the parable of the talents, the teaching of which is, "He gave to every man his work." (Mark xiii. 34.) "Occupy till I come." (Luke xix. 13.) And then

so engrossed was He with the solemnity of the subject of the responsibility of men, that He wound up His teaching at that time by such a description of the last judgment as should surely overawe men's minds to prayer and watchfulness. (Matt. xxv.) His own mind never once swerved to lightness, but His reproof ever was, they made light of His message of grace and mercy.

After foretelling the destruction of Jerusalem and of the temple, He added : " Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 36.)

To Peter He said, " Satan hath desired to have you, that he may sift you as wheat : but I have prayed for thee, that thy faith fail not." (xxii. 31.) Thus we see all He ever undertook was begun, carried on, and ended by prayer. We have seen the gift of the Spirit at His baptism was in answer to prayer, and His glorious transfiguration was obtained by prayer : " He took Peter, and John, and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered." (ix. 29.)

I would say here, let us never be beguiled into the sin of having crosses or images of any sort in our closets. Whatever comes between the soul and God is an object of idolatry. In prayer the eye of sense should be shut to the outer world, the soul and spirit alone in communion with God. This only is prayer. Spiritual communion with Him can alone bring down the spiritual gifts of His kingdom. I believe when the Church is spiritually strong enough to go forward without a form of prayer and written sermons, she will make more rapid progress in the divine life than she has ever made.

I have shown how the Angel of the covenant ever appeared to the saints of old when they prayed, even the JEHOVAH, or some sent one from the court of heaven ; and we see the same in the New Testament also. We read of Zacharias and Elisa-

beth, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

"And while he executed the priest's office before God in the order of his course,

"According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord:" into the Holy of Holies.

"And the whole multitude of the people were praying without at the time of incense.

"And there appeared unto him an angel of the Lord standing on the right side of the altar of incense." (Luke i.) In the 19th verse we hear this angel say, "I am Gabriel, that stand in the presence of God." The message he was sent upon was, "Thy *prayer* is heard; and thy wife Elisabeth shall bear thee a son. He shall be great in the sight of the Lord; and he shall be filled with the Holy Ghost, even from his mother's womb." But immediately there was doubt. Zacharias had seemingly believed in prayer, believed that his incense was all-prevailing, believed in the Lord before whom he ministered, but when the answer came he was not prepared for it. It startled him: "Whereby shall I know this?" "I am Gabriel that stand in the presence of God; and am sent to show thee these glad tidings." But then the judgment for unbelief: "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Is not God answering every prayer,—by providence, by grace? Is not the ascending incense of Christ's intercession ever-prevailing for us, obtaining for us all the blessings, temporal and spiritual, that we enjoy,—forgiveness, grace, and peace? And yet are we not constantly questioning, "Whereby shall I know this?" If God were to strike us dumb for our unbelief could we complain: would He be unjust? Before the holy oracle of His Word, with all His promises in our hand, how heartless are our prayers, how lukewarm our frame, really, how unbelieving

are we ! It is merciful that He does sometimes awaken us, as we are dreaming upon our knees in the Holy of Holies, with such answer to our prayer that we are dumb. Reader, if you have never had such answers you have never prayed.

“ Nevertheless when the Son of man cometh, shall He find faith on the earth ? ”

It was my intention to notice here the four great events in our Redeemer's life, but as I have already noticed the temptation,—standing, as it does, at the beginning of His public ministry, as it were a trial for it, a public scrutiny by the devil for it,—I could not avoid it earlier in this work, and shall therefore only glance at it here as one of the four great events, if any can be separated from the rest. His baptism and temptation one, because the baptism was the preparation for the temptation. In the three Evangelists they are one recorded history. “ The Spirit of God ” descended upon Him for the spiritual conflict ; for while St. Mark says, “ And immediately the Spirit driveth Him into the wilderness ” (i. 12), St. Luke says, “ And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.” (iv. 1.) Here the spiritual conflict was set up, the spiritual action fought ; Spirit against spirit, God against Satan, heaven against hell. “ Jesus also being baptized, and *praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him.” So that we need not always go into the way of temptation to be tempted by Satan. We may not even be off duty, but in the very moment we are fulfilling all righteousness a great spiritual action may be at hand : but opened by prayer and sustained by the Spirit of God, the tempted one cannot fail. The devil did hear the voice from heaven : “ This is My beloved Son,” and he prosecuted that inquisition,—so carried it on, and with such power, that by “ the Spirit of Inspiration ” it was called the Temptation : “ When the devil had ended all the temptation ”—and God suffered him to do this to evidence

at once the truth He had proclaimed, and to reveal the *tried* fact to the world—"Behold, I lay in Zion for a foundation a stone, a *tried* stone" (Isa. xxviii. 16): "I counsel thee to buy of Me gold *tried* in the fire, that thou mayest be rich." (Rev. iii. 18.) And there was not only the truth to be evidenced, but the design of the devil to overthrow the purpose of God, if His words were true; to sap and undermine the foundation of that "corner-stone." There was not only the searching scrutiny,—“If Thou be the Son of God,” but the subtle presentation of relief to the carnal appetite,—“Command that these stones be made bread;” of ecclesiastical preferment,—“Setteth Him on a pinnacle of the temple;” and of temporal, worldly glory,—“and sheweth Him all the kingdoms of the world, and the glory of them.” Here was temptation to the distinct manhood of Christ, for we must remember, on the other hand, there was want, abject poverty, “no reputation” in His calling, no glory in His kingdom in this world, but agony, scourging, and crucifixion. With what power and to what extent the temptation was presented to the mind we do not know. St. Luke wrote: “Showed unto Him all the kingdoms of the world in *a moment of time*.” Here was a thunderbolt of Satanic power. None but God could have withstood it: sudden, flashing, dazzling. But we do know there was no corruption in that soul to work upon. He was as perfect man, as He was perfect God; the darts of hell fell powerless to the ground; the descent of the Holy Ghost in answer to His prayer strengthened and upheld Him in the conflict: “Behold my servant, whom I uphold; mine elect, in whom *my soul delighteth*.” (Isa. xlii. 1) The words are the same as those at the baptism: “In whom I am well pleased.” “God giveth not the Spirit by measure unto Him.” The temptation was ended, prayer had triumphed, for we read, “Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all.” He was content with that glory of the king-

dom of God that was within Him, and in which He did reign supreme. And should we not be content with the glory of that kingdom also, although it has not a vestige of the glory of this world? Let us tread in His footsteps, and never forget His amazing words: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Or, as St. Luke wrote, "Give the Holy Spirit to them that ask Him?" We can put up no more acceptable prayer than for a Pentecostal baptism, and that the Holy Trinity would dwell in the temple of this body that He has created for Himself. As I have now so often said, the one point I wish my reader to keep in view is that wherever the powers of hell are gathered together there are these spiritual powers of light and life, a triune God and His ministering host: "The devil leaveth Him, and, behold, angels came and ministered unto Him." With this certain knowledge awake, and in full exercise, we never can be overwhelmed in temptation.

The Transfiguration is recorded by the same three Evangelists as the Temptation. It was divinely intended to prepare the Apostles for the astounding trial; for that which appeared to be the crushing of all their hopes,—the crucifixion of their Head, Lord, and Master, Jesus Christ. If we look at the surrounding circumstances we shall see this. He had rebuked Peter: "Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men;" and this was immediately after Peter had received the promise of the keys of the kingdom of heaven. (Matt. xvi.) Then He said to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me:" His own cross was then full in view. . . . "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

“Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.” Let my reader read the three records (Mark ix.; Luke ix.; Matt. xvii.) “The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.” (Luke ix. 22, 23.) Then, as I have said, the transfiguration was to prepare the minds of the disciples for the coming awful calamity of the cross, that they might not be overwhelmed in the terrible darkness, in the momentary submersion of His cause: and to show them the reality of that kingdom of which He so often spake. And He did this by prayer.

“After *these sayings*, He took Peter and John and James, and went up into a mountain to pray.

“And as He *prayed*, the fashion of His countenance was altered, and His raiment was white and glistering.

“And, behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of *His decease which He should accomplish at Jerusalem.*” Moses and Elias there represented the law, and the prophets; or, more essentially the Word of the JEHOVAH in the law, and the prophets; and as the representatives of the Word, they, with Christ, represented there the Holy Trinity, who in the work of redemption were one. “If ye had believed Moses, ye would have believed Me, for he wrote of Me.” “I came not to destroy the law, or the prophets, but to fulfil.” Here again we hear the voice: “This is my beloved Son, in whom I am well pleased; *hear ye Him.*” If we hear Christ, we shall hear most emphatically that He was the fulfiller; or, the true explanation of Moses and the prophets,—the propounder and embodiment of the Gospel scheme. It is a very striking fact that the representatives of the law, and the prophets, must both return from the unseen world, from heaven, to bear their testimony to the

decree of the Eternal purpose,—the death of Christ which He should accomplish at Jerusalem. Nothing could more directly declare the law and the prophets null and void ; or fulfilled in Christ. And all that we can ever do is to plead the decease He did accomplish at Jerusalem.

This was the Divine purpose in the transfiguration,—to reveal to the disciples the kingdom of God in its spiritual nature and glory, and to confirm them in their faith of the doctrine of Christ. St. Matthew says : “ Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.” And St. Mark : “ They kept that saying with themselves, questioning one with another what the rising from the dead should mean.”

This miracle of grace, of foreknowledge, was obtained by prayer : “ As He prayed the fashion of His countenance was altered ;” and it is said the voice came from the white cloud directly to the disciples, “ This is My beloved Son, hear Him.” The benefit was for them ; the glimpse of glory was for them. Oh, Thou great Intercessor, pray for the whole world, till all shall see Thee in the glory of Thine own kingdom ! “ If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

We now come to the third great event in the life of Christ : the agony in Gethsemane. After long reflection upon the subject of that agony, I do think that “ the iniquity of us all ” was laid upon Him there ; that it was the curse of the broken law that preyed upon Him so heavily there ; His position as surety for the human race in its appalling magnitude that so astounded Him there. But that beside this, there was strong temptation, as in the wilderness, but more overwhelming,—hell stationed there in more deadly onslaught. “ The Tempter ” was there, as in the wilderness, when it was said, “ The Tempter came to Him,” or Christ could not have said, “ Rise and pray, lest ye enter into temptation.” And we must not

lose sight of the cause of the deadly assault : " If Thou be the Son of God." The great enemy had before this time detected the truth, that He who had wrought all those almighty miracles, was indeed " the Son of God," and therefore the plan and power of assault must be in proportion to the need, to withstand and conquer God. This is the last opportunity in the distinct humanity, save on the cross, and the conflict must be sore. The one point of temptation I wish my reader to notice here is, and I am sure I am right in fixing it thus definitely, the purpose of the devil to *tempt* Christ (the word is not strong enough), to force Him to quit the post of duty,—to overpower Him in the prosecution of His divine mission to this world ; and we shall see this as we study the sacred narrative. Before doing so, I would ask my reader to contrast the two spiritual warriors in the field,—the God-man, who watched, who prayed, fought, and conquered ; and Peter, who slept, refused to watch and pray, and fell in the darkness of the onslaught. Therefore, the other great point I wish to be noticed here is, that the hard-fought spiritual conflict of the great Conqueror, was begun, carried on, and accomplished by prayer. The three chapters where the encounter is recorded should be read here. (Matt. xxvi. ; Mark xiv. ; Luke xxii.) I shall extract from, and refer to all.

Christ had just instituted the Christian Passover, that not a link might be lost in the chain of narrative ; the Church was then to rise with Him her Leader, to flee out of Egypt, to pass through the Red Sea, and to be for ever delivered from the pursuer, from the spiritual enemy, the devil. " Thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the Lord's Passover." (Exod. xii.) " This is My blood of the new covenant,"—of the covenant of grace, that I have ever endeavoured to set forth in contradistinction to the covenant of works,—" which is shed for many for the remission of sins." " And when they had sung an hymn, they went out into the Mount of Olives : " this was the Paschal hymn,—as triumphant before

“the Lamb of God” had been slain as after. (Exod. xv. ; Rev. xv. 3.)

There is here in this history a remarkable void, or hiatus, that St. John fills up. It lies between verses 30 and 31 of Matt. xxvi. “They went out into the Mount of Olives :” at this point there is a void, and it must be filled up from John xvii. : matter recorded by John only. Christ had said in the preceding chapter (xvi. 32) : “Behold, the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave Me alone : *and yet I am not alone, because the Father is with Me.*” Then it is that we find Him alone with the Father upon that mount of beatitude recorded in the next chapter. (xvii.) It must have been upon the “Mount of Olives,” after singing the Paschal hymn with His disciples. It was “the even” when they sat down at the first Christian Passover (Matt. xxvi. 20), and therefore this scene would be laid between that holy supper and their descent into Gethsemane, as is seen from the next chapter (xviii.) of St. John. Doubtless He withdrew Himself entirely from His disciples—perhaps left them asleep,—and was alone with the Father. There is no mention of any one being with Him. There He stood, the Great High Priest before the throne of the Father, pleading for Himself and people ; and I think the observance was the fulfilment of the type, when on the *day of atonement* the high priest went *alone* into the Holy of Holies of the temple to offer up intercession for his own house, people, and nation : “And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony :” upon the tables of the law. What a scene in the kingdom of God ! His Son pleading before “the mercy-seat” there, and the incense of His obedience and subjection to the Divine will ascending. “And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for his house, and all the congregation of Israel.” (Levit.

xvi. 12, 13, 17.) No one could enter with "the Lamb of God," with our Great High Priest, into the Holy of Holies, the Presence of God, when He offered up Himself. "I have trodden the wine press alone; and of the people there was none with Me." (Isa. lxiii. 3.) And hence the passages so quoted by Him (Matt. xxvi. 31; John xvi. 32): "I am not alone, because the Father is with Me."

Let us now glance at that *prayer* in the Holy of Holies before the Father on the mercy-seat, on the day of the great Atonement. I may extract a few verses from it, but I would have my reader read the whole before we descend into Gethsemane.

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee:

"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.

"I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. . . .

"I *pray* for them: I pray not for the world, but for them which Thou hast given Me; for they are thine. . . .

"And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are.

"While I was with them in the world, I kept them in Thy name: those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. . . .

"I have given them Thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth : Thy word is truth. . . .

"Neither pray I for these alone, but for them also which shall believe on Me through their word. . . .

"Father, I will that they also, whom Thou hast given Me, be with Me where I am ; that they may behold my glory, which Thou hast given Me : *for Thou lovedst Me before the foundation of the world.*"

Reader, did you ever reflect upon these prayers of our Great High Priest before the throne of God ? the reality of them : what they are obtaining for us ; and what they are preserving us from ? This was truly a prayer for Himself, for His elect people, and for the nations that should believe on Him through their word. The devil who had been watching His footsteps with the avowed malice, "If Thou be the Son of God," may have heard that prayer ; and as he saw the sacrifice for sin ready,—*"the Lamb of God,"* the Paschal Atoning Lamb ready, the spirit and the flesh nerved to the very point, ready,—he followed Him to Gethsemane, if possible, to overpower Him there ; by depth, and subtlety, and power, to cause Him to abandon His commission, to overthrow the divine purpose of eternal ages. The sudden and deadly assault there was to arrest Him in His course ; to sap the buoyancy of the soul that thus bounded to its goal. It is indeed a sight to follow this "living Sacrifice" from the Mount of Olives to Gethsemane, to Golgotha, to the Cross ! No such intrepid warrior had before ever invaded hell.

"When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, with His disciples." (John xviii. 1.)

This brook ran between the Mount of Olives and Jerusalem, where we left Christ, as recorded by St. Matthew (xxvi. 30); therefore we may return to the scene in the garden as recorded by him, and omitted by St. John, save that Judas came to Him there with a band of men and officers from the chief priests and Pharisees. After the institution of the Lord's Supper, and Christ had told Judas it was he who should betray Him (xxvi. 25), Judas must have left the company, ready to commit the deed of darkness.

"Then saith Jesus unto the disciples, All ye shall be offended because of Me this night: *for it is written*, I will smite the Shepherd, and the sheep of the flock shall be scattered." Oh, what an example to the world,—to take our stand upon the foundation of the eternal Word, and to hold by it in conflict, life and death! And here was warning, the most faithful, and the most lucid that could be given, and encouragement the most strong and vivid: "But after I am risen again, I will go before you into Galilee." The truth is, we are blind, weak, fallen, and we can only stand by committing ourselves to the Omniscient, Almighty God. Christ was as much this as He is now, for see how open and known the future was to Him. It was not so to the presumptuous Peter: "Though all men shall be offended because of Thee, yet will I never be offended." Omniscience and Omnipotence again declared: "This night, before the cock crow thou shalt deny Me thrice." Again, almost impious presumption: "Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples." We are now fairly upon the field of action. The Holy Trinity was there, "the Son of man" was there, the true Church of Christ was there, holy angels were there, the devil and his host were there: the battle was in array; let us watch the action.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

“And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.” These three disciples whom Christ separated from the rest, and took into another part of the garden to watch with Him and to be with Him, were the same who had witnessed His transfiguration. (Matt. iv. 21 ; Mark ix. 2.) As I have said, that vision of His divinity and glory was to prepare them to witness this scene of overwhelming sorrow and spiritual darkness. I have often said Satan has access to the human mind, and I believe all the scourging, and torture, and horrors of the crucifixion were here presented vividly to the mind of Christ, and with overwhelming power. We have seen His Omniscience. His hour was come : He knew it, as we see throughout this chapter ; and Satan seeing this, presented to Him the black plot in it hellish, deepest dye ; and with the express purpose of overpowering Him to abandon His commission. It was his last desperate resolve, save the cup of the curse, and the dart of death upon the cross.

“Then saith He unto them, My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with Me.” Here was the foretaste of the bitter dreg : “Exceeding sorrowful, even unto death.” St. Mark says, “And began to be sore amazed, and to be very heavy ;” the gaunt King of Terrors, with sin, the sting of death untaken away, withstood Him to the face. This is told us in the next verse : “And He went a little farther, and fell on His face, and prayed, saying, O my Father, if it be possible, let *this cup* pass from Me : nevertheless not as I will, but as Thou wilt.” On this verse hangs the legality of our salvation in Christ, by “the new covenant” of grace, and not by the covenant of works ; by grace, and not by works. I have said, the Tempter was then presenting that cup to the mind of Christ—perhaps to the distinct humanity—in all its appalling blackness ; and perhaps with a black suggestion of the uncertainty of the result. We do not know “the depths of Satan,” in what forms and colours he did paint it. But this

we do know,—it was so presented to Him that the very depths of His very existence were moved,—I do not say, shrank from the ordeal ; but He did appeal to His Father upon the momentous point : “O my Father, if it be possible, let this cup pass from Me !” This was prayer in its true, legitimate, sublime form ; an example for us when our souls are moved to the very depths. St. Mark has the expression, “Abba Father,”—“Dearest Father, all things are possible unto Thee : take away this cup from Me.” We read, “He went away again, and prayed the third time, saying the same words ;” thus there may have been the slight variation in the sentence ; one Evangelist recorded one of the prayers, and another, another : or, “the same words” may have referred to the second time. There was a momentary terror of the cup to be drunk : but prayer prevailed ; the holy soul of “the Holy One” surrendered at discretion to right, to the eternal purpose of the Father : “Nevertheless not as I will but as Thou wilt.” This was perfect subjection to the Divine will, and it evidenced the perfect man. Even in the momentary appeal the case was submitted to the Father. Christ did not dash the cup from His lips, as Moses cast the tables to the ground : He surrendered to conquer.

His love was surpassingly tender, His Omniscience in noble action. In that hour of the powers of darkness it was for Peter He was thinking and caring : “He cometh unto the disciples, and findeth them asleep, *and saith unto Peter*, What, could ye not watch with Me one hour ? Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.” Christ knew that the Tempter was in that place, and He foreknew that when he had been foiled by Himself, he would wreak his vengeance upon Peter. But His leniency to the flesh,—His thoughtful consideration,—should teach us somewhat to crucify the flesh that clogs, or prompt it to the willing spirit.

“He went away again the second time, and prayed, saying,

O my Father, if this cup may not pass from Me, except I drink it, Thy will be done!" In the Immaculate soul of Christ there was perfect and entire subjection to the Divine will; in this hitherto darkest moment of His life, He never halted, He never failed. "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God." (Ps. xl. 7, 8; Heb. x. 7—9.) He was "the Son of God," He was the Messiah. His prompt obedience is our example to overcome temptations; for we read, "When lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death." (James. i.) "Resist the devil, and he will flee from you." Let us not only ornament our chambers with texts of Scripture, with the command, "Watch and pray" in illustrated symbols, but learn really to be sober, and vigilant, humble, and praying without ceasing, that we enter not into temptation. But after all that we can ever do, we can never look to our resistance of evil and subjection to the Divine will for justification; but to Christ's grand, glorious victories over the devil, as they are left us for the saving of our souls.

Reader, did you ever go with Christ into these depths of watchfulness, of prayer, and conflict? In your weakness and fallen, low estate, have you ever had any like experience? If you have, cast yourself at His feet for help and mercy: He will sustain you, and present you faultless before the throne of God. Let us watch Him still, as He marched on undaunted to the cross, with the ancient prophecy engraven on His brow: "I have set my face like a flint, and I know that I shall not be ashamed."

"And He came and found them asleep again: for their eyes were heavy.

"And He left them, and went away again, and prayed the third time, saying the same words."

St. Luke says: "There appeared an angel unto Him from heaven, strengthening Him.

"And being in an agony He *prayed* more earnestly: and

His sweat was as it were great drops of blood falling down to the ground."

Angel means, sent one ; and therefore we may suppose this Angel was the Eternal Spirit of God, as at the baptism, and temptation in the wilderness—there to strengthen the Redeemer of the world to go forward to the end, to the goal that was then so full in view ; and there in answer to prayer, as throughout His earthly course. This is one of the points I have asked to be noted,—that wherever there is conflict and temptation there is God in His Triune offices, to strengthen and to deliver : that is, if there be fervent, agonizing, unceasing prayer. Prayer in the Garden of Gethsemane strengthened and prepared Christ for the greater trial in the polluted place, Golgotha, for the blackest ordeal of this world—the cross.

"Rise, let us be going: behold, he is at hand that doth betray Me. And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. . . .

"Thinkest thou that I cannot now *pray* to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, *that thus it must be?*

"In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me. But all this was done, that the Scriptures of the prophets might be fulfilled." Oh, what a scene! Pause, my dear reader, whoever you are, and consider the world you live in! Will any venture to say that heaven and hell are not in it? Here is a perfect man, and perfect God, rending heaven by His prayers, in holy reliance on the Father ; besieged, assaulted, and taken by the emissaries of hell. He had watched throughout that awful night ; returned again, and again, to pray. The midnight watch found Him wrestling, agonizing in sweat and blood,—in spiritual communion with the unseen

world, until led to the judgment hall. Judas fell ; and in that fearful night Peter fell ; and have we no need to pray ? can we be lax in prayer ? can our flesh be weak, and our eyes heavy with sleep, without peril ? Oh, no ! Let us ever keep in mind this example of prayer, and these fallen ones, and think only to stand by prayer. We cannot live spiritually without it ; we cannot die and be saved without it. Peter went out and wept bitterly, repented, and learned to write, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." But Judas went to "his own place." Such is the mystery of prayer. The Redeemer of the world upheld by prayer ; and His very being now in the universe of God is intercession ; and His blood a litany, a prayer.

The majesty with which Christ rose from that prostration in the Garden must strike every reflective mind. Prayer had done its work,—strengthened Him, or brought an angel from heaven to strengthen Him, to overcome the Tempter,—restored peace, calm and confidence within. A more undaunted front was never seen. Then was fulfilled the prophecy : "I gave my back to the smiters. . . . The Lord will help Me ; therefore shall I not be confounded ; therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isa. l. 6, 7.) He marched henceforth to judgment, death, and victory, with unfaltering step : "Are ye come out as against a thief with swords and staves for to take Me ? I sat daily with you teaching in the temple, and ye laid no hold on Me. But this is your hour, and the power of darkness." "The cup which my Father hath given Me, shall I not drink it ?" I say prayer had done its work : a good confession was witnessed before Pontius Pilate. "To this end was I born, that I should bear witness unto the truth." "Death and Hell" before the Conqueror fell : prayer had done its work. That open communion with the Father, recorded in (John xvii.) had

strengthened Him for Gethsemane; and Gethsemane had strengthened Him for the cross. But let us follow Him there.

First before the Council of the nation: "The high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell me whether Thou be the Christ, *the Son of God*." This was the point at issue: who should answer? "Jesus saith unto him, Thou hast said:" that was, "Yes, it is so." "Nevertheless I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy."

St. Mark says, "The high priest said unto Him, Art Thou the Christ, *the Son of the Blessed*?"

"And Jesus said, I am."

St. Luke also: "The elders of the people and the chief priests and the scribes came together, and led Him into their Council, saying,

"Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe.

"Then said they all, Art Thou then *the Son of God*? And He said unto them, Ye say that I am."

His witness to the truth, and confession before Pilate, are remarkable. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews:" that is, if the kingdom of God had been a temporal kingdom, with all the gloss, and glory, and temporal riches of the kingdoms of this world, then would the Jewish nation have gone to war to protect and restore their King; "But now is my kingdom not from hence." Oh, mysterious kingdom! we shall never know what it is till we are in the world of spirits, in glory, in the kingdom of heaven, above, and beyond our world.

It was the custom at the feast of the Passover to release a prisoner; a type of the sinner, the whole world released from sin, condemnation, Satan, and hell by Christ. He could not be

delivered, because He was "the Deliverer" of all. But which should be delivered, Barabbas, or the thief upon the cross, was for "the Judge of all the earth" to decide. Of the first we read, "Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection." Barabbas was in murderous insurrection against Christ: he could not be saved, without soul and spirit being renewed. The other was under the condemnation of human law; but his renewed spirit was evidenced, and he was saved: "Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise." Reader, there is a paradise, a kingdom awaiting us beyond the gates of death: one step, one short death-struggle, whether upon the cross or a bed of down, and we shall be there.

"The Son of God" has brought us there; and yet let us look at Him for a moment in "the high priest's house," on His way to Golgotha: "The men that held Jesus mocked Him, and smote Him.

"And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote Thee?

"And many other things blasphemously spake they against Him." (Luke xxii. 64.)

"They gave Him vinegar to drink mingled with gall." "And they smote Him on the head with a reed, and did spit upon Him." "Then Pilate took Jesus and scourged Him." "And when he had scourged Jesus, he delivered Him to be crucified." The chapters from which I have extracted should be read entire. (Matt. xxvii., Mark xv., Luke xxiii., John xix.) A more hellish scene was never witnessed. And the Being who thus suffered at the hands of men, was clothed in the holy panoply of prayer: majestic in "the whole armour of God,"—a Deity. In that rabble of hell, His firm step, unfaltering voice, and undaunted front astonish us. I know the Father

was there, the Holy Ghost was there, legions of angels were there; and, perhaps all the elect spirits of God that ever lived upon our earth were there; but all these would have been nothing without that night of prayer,—without faith in that unseen world,—without communion with God. “Oh, my Father! Dearest Father!” had not obtained for Him deliverance from ignominy, from the cross, from death; but it had obtained for Him supernatural, almighty strength for His divine work: preservation from the second death. “He was heard in that He feared.”

I have here simply to notice the prayers on the cross, the scene of the cross: “And when they were come unto a place called Golgotha they crucified Him. . . . And sitting down they watched Him there. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. *If Thou be the Son of God, come down from the cross.*”

“Likewise also the chief priests mocking Him, with the scribes and elders, said, . . .

“He trusted in God; let Him deliver Him now, if He will have Him; for He said, *I am the Son of God.* . . . If He be the King of Israel, *let Him now come down from the cross*, and we will believe Him.” We have heard this gross derision again and again repeated by the devil: “If Thou be the Son of God;” and so now this was his voice incarnate in man, and his aim was, even to the last moment, to sap the foundation of redemption. This noble example of endurance and submission to the Divine will should calm our troubled spirits, and teach us resignation to the will of God in times of the greatest trial, temptation, and suffering.

“Now from the sixth hour there was darkness over all the land unto the ninth hour.

“And about the ninth hour Jesus cried with a loud voice, saying . . . My God, my God, why hast Thou forsaken Me?” One of the most remarkable features in the ministry of Christ

was the manner in which He authorized the Old Testament Scriptures by quoting them and proclaiming their fulfilment in Himself. He brought them to bear upon every point in His life, and in His death even upon the cross. The 22nd Psalm should be read here. It was a prophecy of this scene upon the cross, in that physical suffering, mental and spiritual darkness. He remembered it, and His bitter cry was from it: "My God, my God, why hast Thou forsaken Me? why art Thou so far from helping Me, and from the words of my roaring?" Here also are the very words of those who reviled Him: "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: Let Him deliver Him, seeing *He delighted in Him*." This was the prediction of the declaration, "This is My beloved Son, in whom I am well pleased." The Psalm is one of prayer and praise, a forecitation of these cries of the Son of man. He had said, "I am not alone, because the Father is with Me." The sublime prayer recorded by St. John seems set in thick darkness: "My God, my God, why hast Thou forsaken Me?"

In this world none but Christ ever felt the despair of utter separation from God. This was the dreg of the bitter cup He had to drink,—the hell into which He descended,—the moment foretold by the Psalmist: "Thou wilt not leave *My soul* in hell; neither wilt Thou suffer Thine Holy One to see corruption." (xvi. 10; Acts ii. 27.) "The sorrows of death compassed Me, and the pains of hell gat hold upon Me: I found trouble and sorrow." (Ps. cxvi. 3.) May not that black moment of despair have been the moment referred to by St. Peter (1 Epis. iii. 19): "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: *by* which also He went and preached unto the spirits in prison." St. Paul wrote, "Christ the wisdom of God and the power of God:" "That wisdom and power are infinite, we cannot track them, we do not know where the ordinance of them ends, or if it ever will end; it may be as

enduring in the future, as steadfast in the past"—the everlasting Gospel.

"There is one God, and one Mediator between God and men, the man Christ Jesus ;

"Who gave Himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) So neither David nor St. Peter left the Holy One in hell, but added, "Thou wilt show me the path of life : in Thy presence is fulness of joy ; at Thy right hand there are pleasures for evermore." (xvi. 11.) "Being put to death in the flesh, but quickened by the Spirit."

The Prophet Isaiah also wrote of that black moment of despair : "Thou shalt make His soul an offering for sin : He hath poured out His soul unto death. He shall see of the travail of His soul, and shall be satisfied. We did esteem Him stricken, smitten of God, and afflicted. With His stripes we are healed." (liii.) The *vial* of Divine wrath then poured upon Christ was the penalty of sin, the curse of the Divine law in the fullest execution of it. It was the *cup* that could not pass away : "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. iii. 10—13.) Let us gaze upon that Being, "the mighty God, the everlasting Father, the Prince of Peace ;" at Him in His complex nature, in His distinct humanity, upon the cross, praying, crying aloud to the Eternal Father, "My God, my God, why hast Thou forsaken Me?" With that cry the gates of hell were closed to all but those who open them for themselves, and then the kingdom of heaven was opened to all believers.

"Jesus, when He had *cried again* with a loud voice, yielded up the ghost." There were four cries upon the cross : one recorded by St. Matthew and St. Mark, two by St. Luke, and one by St. John. Let us listen to the remaining three. We have heard the one in the most dense darkness of the cross, the supplication of anguish and of despair—have I said of hell!

Light had returned, the Redeemer of mankind beheld again His Father's face, and His prayer was one of intercession :

"Then said Jesus, Father, forgive them; for they know not what they do." Here was the great Mediator of the covenant, in the moment when His great work was only one moment short of completion, interceding for that rebel mob of hell that had mocked Him, smitten Him, blindfolded Him, and struck Him on the face, scourged Him and crucified Him with transgressors,—interceding for the world, "that cannot discern between their right hand and their left hand:" "For they know not what they do." We remember the presumptuous cry of Moses, but there was no presumption here: "This people have committed a great sin. Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Christ was "made sin for us:" but the darkness passed away, the curse fell powerless to the ground, and He could pray, "Father, forgive them." There was moral and spiritual glory on the one hand, hell itself on the other. His name was never blotted out of the book of the covenant of works; but by His obedience and subjection to the will of God He did "blot out our transgressions." (Ps. li. 1.) "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins. Return unto Me; for I have redeemed thee." (Isa. xlv. 22.)

And hence the third cry from the cross,—the third prayer, thanksgiving: "It is finished!" The sin of the world taken away, the work of redemption done, "the promise of the Father," the Holy Spirit purchased, the purpose of God from all eternity "finished!" "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (1 Pet. i. 20—22). "It is finished!" The work that angels had desired to look into, the work that the devil had watched and exercised all his subtlety, malice, power, and depths to overthrow—"finished!" The work that God undertook—"finished!" And hence the fourth voice from the cross, quoted from David (Ps. xxi. 5): "Father, into Thy hands I commend my spirit." The awful approach to "the Father of Spirits" ended in praise

and victory : " And having said thus, He gave up the ghost." Probably John omitted the last prayer or cry, as he had not recorded the three first. He says, " He bowed His head, and gave up the ghost." A voice from Patmos is heard here : " These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

To this testimony of the Almighty I will only add the after-scene at Golgotha. " And behold, the veil of the temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ; and the graves were opened ; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

" Now when the centurion, and they that were with him saw the earthquake, and those things that were done, they feared greatly, saying, *" Truly this was the Son of God."*

" Ye have a custom, that I should release unto you one at the passover." (John xviii. 39 ; Luke xxiii. 16 ; Matt. xxvii. 15.) That one represented the human race, as did the thief on the cross, and believers are saved : but if the Son of God had not prayed, had not lived the life of prayer He did, not a soul could have been saved. Such is the mystery of prayer. Let us endeavour to attain to His love, " Dearest Father ;" to rear His standard, " Father, forgive them ;" to cultivate His Spirit, " My house shall be called the house of prayer."

At the institution of the Christian Passover " the Man of Sorrows" and the Redeemer of the world, had said, " This do in remembrance of Me." It seems quite impossible that we could require such a memorial, that such a base quality as ingratitude could have place in the heart of the human race, that forgetfulness ever could have place ; such a picture painted to the life, such a fact drawn and redrawn, such a history recorded upon the tablet of time, even in the abstract, could ever be forgotten ; but in its relativeness to the human family, how could it be forgotten ? That life forgotten ! That strange

contradiction of sinners forgotten! That agony and bloody sweat forgotten! That cross and passion forgotten! That hellish scene forgotten! Our deliverance forgotten! Our redemption forgotten! Our salvation forgotten! Our resurrection life forgotten! Our heavenly inheritance not known! God has said He would forget iniquity (Levit. xvi. 21, 22), and not remember sin (Isa. xliii. 25); but how can we forget our pardon? the utter oblivion of sin? These are indelibly engraven on the believer's heart, it is a vision ever before the eye of the Spirit. But the world does forget, and needs the memorial, the new creation of faith: "Do this in remembrance of Me." The Jewish Passover was a memorial of the Covenant; and the Christian Passover is a memorial of "the Truth." "This is my blood of the new covenant, which is shed for many for the remission of sins." Oh, let us not forget!

The chain of events in the public life of Christ must strike every reflective mind. What David said of the natural world, was true of the spiritual kingdom: "In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

"His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." (Ps. xix. 5, 6.) "The Sun of Righteousness" fertilizes and fructifies the whole earth; and His circuit is unto the ends of it. In His baptism He was endued with life and power for His temptation. In His victory over Satan in His temptation, He was prepared to be victorious over him in man, for His career was grand as He went forth from it; and His greatest miracles of casting out evil spirits wrought, "They were all amazed, and spake among themselves, saying, What a word is this! for with authority and power He commandeth the unclean spirits, and they come out. And the fame of Him went out into every place of the country round about." (Luke iv. 36.)

In His transfiguration He saw in Himself the fulfiller of the

Law and the Prophets, the God-man who was to meet the demand of justice for all, to pay the penalty of sin for all, and therefore the God to forgive all: and thus He went forth again to conflict with the Scribes and Pharisees, to assert His right, His power, and His divinity, and His supremacy in His own hidden kingdom. In His institution of the Christian Passover, He beheld in Himself the Lamb of God who was to take away the sin of the world; and ascended from hence into the Mount of Beatitude as into the council chamber of the Most High, to commune with the Father of past and future glory. From that Mount of Beatitude He descended into the dark Gethsemane, to conflict with hell there—to a mysterious extent that we can never know the depth of; but having conquered there, He marched on to Golgotha with an undaunted magnanimity that must for ever strike every beholder of the scene: and from Golgotha to the death of the cross, not with resignation alone, but with an enlightened, divine purpose; with an ardent zeal, and boundless love; with intense resolve, that only lapsed in death. And all this, with His victory to the end, was wrought by prayer—with that spiritual communion with the unseen world that was the prominent feature of His life; and which now continues before the throne for those He calls and saves. “Neither pray I for these alone, but for them also which shall believe on Me through their word.”

It is a very curious coincidence in the structure of Revelation, that Moses the representative of the law, Elijah the representative of the prophets, David the representative of the Psalms (Luke xxiv. 44), and Peter the representative of the Christian Church, should all have fallen into more deadly sin than is recorded of any other children of light. It is true Solomon's fall to gross idolatry was almost as great sin; but we must regard him with David as the representatives of kingly power,—not wholly of the spiritual order of Christ, but liable to corruption. We must consider these recorded falls in the structure of Revelation divinely intended to reveal the fact, that all men

—the best of men, the most called and chosen of God—have all alike been fallen, open to corruption, and all needed alike the application of a Saviour's perfect and finished work to save their souls ; and to set Him forth the alone Holy One, and the Sacrifice for the sin of all. We do see this as we see Moses and Elijah upon the mount of transfiguration speaking to Him of the deace He must accomplish at Jerusalem ; and in David, as we hear him lauding the Lord of life and glory, and his Lord responding to his theme, declaring Himself to be "the root and the offspring" of the prophet and the king.

But I cannot pass on to the prayers of the saints under the new dispensation without noticing for a moment two doctrines here,—the Eternal Sonship of Christ, and His Eternal Priesthood. In speaking of these eternal powers, we must ever remember that God is Omniscient, Omnipresent, Prescient, and Almighty. He knows all things at once, from a past to a future eternity. The Eternal Son, and the human family, were as much with Him and as known to Him in a past eternity as in the different stages of their existence. His knowledge is infinite : He ordained everything, planned and provided for everything ; met every exigency in a past eternity. As He fills all space, is at once present everywhere ; so He exists at once through all eternity. He is not only existing, but existence,—present, future, and past in one. That which we call past, present, and future, are always equally present with Him ; that is, there is no succession in His existence. He is at once all-knowing, and all-beholding, and I may add, all-searching ; He knows and sees every infirmity in my nature better than I know them myself. We gather these attributes of His nature from every part of Scripture : "Jesus Christ the same yeterday, and to-day, and for ever." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Rev. i. 8—18.) And if we read the 8th chapter of Proverbs, we see Christ with God in a past eternity, even as in the Revelation we see Him with Him

in a future eternity. Here then is the doctrine of the eternity of the Sonship of Christ, as He said, "I was by Him, one brought up with Him." And the doctrinal conclusion of this chapter is as plain as though it had been written after His work was done: "Whoso findeth Me findeth life, and shall obtain favour of the Lord. But he that sinneth against Me wrongeth his own soul: all that hate Me love death."

I might go through a great deal more matter, but I think we may now understand how the Divine Being ever with His people under the old dispensation, as we read of throughout the Old Testament, was the same Being who fills the volume of the New Testament. The Triune God, or the JEHOVAH connects the Old Testament with the New. To an Omniscient, Omnipresent, Prescient, Almighty God, it was as easy to assume, and to make appear "the form of the Son of Man" (Dan. iii. 25), as it was to be incarnate in the virgin's womb, to be made flesh, and dwell among us. The Sonship of Christ was not only a purpose in the Eternal mind, but an ever-abiding presence with the Father, as much so as He is now in glory. All that ever has been, is, or ever will be, are all alike at once present to God.

After Christ's resurrection He appeared under different aspects to His disciples, so that sometimes He was scarcely recognised by them, and sometimes not at all known to them. St. Matthew says, "When the disciples saw Him, they worshipped Him: but some doubted." (xxviii. 17.) And St. Mark: "He appeared first to Mary Magdalene. . . . And after that He appeared *in another form* unto two of them, as they walked, and went into the country." (xvi. 9, 12.) St. Luke says, "Jesus Himself drew near, and went with them." But their eyes were holden that they should not know Him." . . . And again, "Their eyes were opened, and they knew Him; and He vanished out of their sight." . . . "And they told what things were done in the way, *and how He was known of them* in breaking of bread." (xxiv. 15, 16, 30, 31, 35.) And in

John xx. we read of the same uncertainty in the minds of the disciples about the identity of our Lord: "Jesus stood on the shore; but the disciples knew not that it was Jesus;" and yet in every instance it was Himself, as was evidenced in each communication He had with them, and with Thomas also: "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

And the great transaction of the Transfiguration, evidenced our Lord's almighty power to transform, and to transfigure Himself as He would.

It was the Triune God, "the Angel of the everlasting Covenant," who appeared to our first parents in Eden; to all the saints of the antediluvian, and Patriarchal Churches; to Moses and Aaron; to Joshua, Gideon, Samson, Hannah, Samuel, David, Elijah; to all the Prophets,—whether He appeared in His Triune glory, or in the form of the Son of God, the Second Person of the Holy Trinity. It was the Triune God pledged to save, who wrought all the miracles under the old dispensation,—the deliverance from Egypt, the conquests in Canaan, all those wrought before the sacred ark; the same Eternal Being who wrought all those mighty miracles recorded in the New Testament, and said, "My Father worketh hitherto, and I work. Lo, *I am with you* always, even unto the end of the world." And this is the point I want to establish as eternal truth,—that the Triune God is with His people in all their trials, temptations, difficulties, and afflictions: with them when they pray, to strengthen, deliver, and direct. With them to save eternally.

The other subject that strikes upon us here, is the eternal Priesthood of Christ. He ever has been, is, and ever will be, the great Intercessor before the throne. If we go back into a past eternity, He was there, a Mediator, and an Intercessor between God and the human race that was to be; between God and His family; that was present to the Holy Trinity, even

then: "Rejoicing in the habitable parts of His earth; and my delights were with the sons of men." (Prov. viii. 31.) Yes, I repeat, the future earth was present then; this field of future spiritual conflict was present then; the human race was present then; defeat, and victory were present then. And no sooner was man created, and the great blot upon the race, the fall, had taken place, than there was intercession: the blood of the first beast slain for sacrifice, was intercession. (Gen. iii. 21; iv. 4.) And so down throughout four thousand years, our spiritual High Priest was typified, preached, prophesied of; and when He came, He proclaimed Himself to be the Intercessor. It was in the face of that scene in the garden of Gethsemane that He said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." (Luke xxii. 31, 32.) And in that sublime prayer presented to His Father before that same hour of the powers of darkness, His intercession for His elect is most striking: "I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were and Thou gavest them Me; and they have kept Thy word. . .

"I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine.

"And all Mine are Thine, and Thine are Mine; and I am glorified in them.

"And now I am no more in the world, *but these are in the world*, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are.

"While I was with them in the world, *I kept them in Thy name*: those that Thou gavest Me I have kept, and none of them is lost, *but the son of perdition; that the Scripture might be fulfilled*" (referring to Psalm cviii., to the 14th verse). But why must Judas be lost? Why that dreadful prophecy of him a thousand years before he was born? Why that awful malediction and prayer, a thousand years before Judas was born? They

quite startle us, and the more so as we are reading this prayer of Christ's for the elect. Who was it breathed that prayer? "When he shall be judged let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. . . . Let there be none to extend mercy unto him. . . . Let his posterity be cut off; and in the generation following let their name be blotted out." David presented that prayer, but the Holy and Eternal Spirit of God inspired it: why that awful fatality? Why that doom? Why that inevitable destruction, and after three years of discipleship with "the Eternal Son of God"?—with the Eternal Intercessor of man? Just because He was eternal. He knew Judas on this earth, in that past eternity when He rejoiced here with His elect: but why that decree of fate? "I have chosen you twelve, and one of you is a devil." Yes, I am sure God knew that evil spirit before the fiat of Redemption went forth, and hence those millions of ages of foreknowledge of Judas. He betrayed the Redeemer with a kiss; but the devil was not omniscient. I pray not for the world: "Whom He did *foreknow*, he did predestinate to be conformed to the image of His Son." The devil in Judas had a day of grace given to him, but God did foreknow that he would not accept mercy and salvation.

"The world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. . . .

"Neither pray I for these alone, but for them also which shall believe on Me through their word. . . . Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold my glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." I need not extract more. It is a lofty, a majestic prayer; the unseen world breathes in every line: that world is not a fable; in Revelation it comes to us in power, in truth, in a volume of life that man must be spiritually dead to resist. The great

Intercessor stands before us, and let us beware how we crush a soul for whom He intercedes. His dying groan included all: "Father, forgive them!" and He was before "the throne of God."

The gift of the Holy Ghost on the day of Pentecost was obtained by prayer: "*I will pray* the Father, and He shall give you another Comforter, that He may abide with you for ever." (John xiv. 16; xvi. 7.) "Behold I send the promise of my Father upon you." (Luke xxiv. 49.) And then there was the response of faith to receive the gift. All the Apostles were assembled, and "these all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

"And when the day of Pentecost was fully come, they were all with one accord in one place . . . and they were all filled with the Holy Ghost;" and as promised He has ever remained in the temple of the true Church to reprove the world of sin, of unbelief, to enlighten, and to console. But then Christ added to the promise: "*I will* not leave you orphans: I will come to you." And so the Holy Trinity is still with us, in their triune offices. We see this immediately after the institution of the dispensation of the Spirit, after the consecration of the Christian temple. "Peter, filled with the Holy Ghost," preached the sermon recorded in the 5th chapter, when we read, "The high priest rose up, and all they that were with him . . . and laid their hands on the Apostles, and put them in a common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people, all the words of this life." These are the two points I wish to keep in view: Prayer all prevailing; and God in His Triune nature with His people.

Did not the dying prayer of Stephen obtain the conversion of St. Paul? "The witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

“And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.” (vii. 58—60; viii. 1.) Here there is an interpolation of matter, but the 9th chapter, the conversion of the young man Saul, is a continuation of the history; and it should surely teach us to pray, “Lord, lay not this sin to their charge.”

Dorcas was restored to life, in answer to prayer. (ix. 40.) And the vision made to Peter, recorded in the 10th chapter, was in answer to the prayer of the Gentile Cornelius.

Let the 12th chapter be read here: in it is a remarkable instance of the power of prayer, and of the Lord Jesus Christ with His people. Herod had stretched forth his hand to persecute the Church: “And he killed James, the brother of John, with the sword: and because he saw it pleased the Jews, he proceeded to take Peter also . . .

“Peter therefore was kept in prison: but prayer was made without ceasing to God for him . . .

“And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly, and his chains fell off from his hands.” The angel led him on through the city to the house where prayer had been made for him, while Herod was smitten by the great Deliverer, and died.

Throughout the Bible, prayer, Almighty help, and victory go together; they cannot be separated: and so in Acts xvi. is one of the ten thousand instances of this. (xiii. 16—25.) “The Angel of the everlasting covenant,” or the Lord Jesus Christ, is wherever “prayer is wont to be made.” The covenant of grace is everlasting, without beginning, and without end. He is with us as He was with Abel in the beginning, and will be to the end of the world.

Paul and Silas were under great persecution from the Jews, who “thrust them into the inner prison, and made their feet fast in the stocks. And at *midnight* Paul and Silas *prayed* and sung

praises unto God : and the prisoners heard them." Midnight prayers are heard and answered.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed." Here was the same Almighty power as at the sepulchre : "Behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." In both instances heaven was moved : the resurrection life of our Lord moves the world. The conversion of "the keeper of the prison" was here doubtless as great a miracle as that of the miraculously liberated prisoner : "Sirs, what must I do to be saved ?

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Thus do we read everywhere, "I am JEHOVAH, the God of all flesh : is there anything too hard for Me ?" And do we not add with David, "O come, let us worship and bow down : let us kneel before the JEHOVAH our Maker." (Ps. cxv.)

In Acts xxvii. we find in St. Paul the same "spirit of prayer" (35th verse), and the same presence of the Almighty God with him : "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul ; thou must be brought before Cæsar : and, lo, God hath given thee all them that sail with thee."

Then what is the secret of prayer ? What the mystery of prayer ? True, real, earnest, genuine prayer is the intercession of the Spirit of God within us : "The Spirit itself maketh intercession for us with groanings which cannot be uttered. He maketh intercession for the saints according to the will of God." (Rom. viii. 26, 27.) When Christ came to the grave of Lazarus we read, "He groaned in the spirit, and was troubled." That was prayer : as He said afterwards, "I knew that Thou hearest me always." (John xi. 33, 42.) Prayer is the communion of spirit with Spirit. If we have not the Spirit of God we cannot

pray to God : "He that searcheth the heart knoweth what is the mind of the spirit." David prayed, "Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God ; and renew a right spirit within me." This was prayer, because if the spirit be not right we cannot pray." "Cast me not away from Thy presence ; and take not Thy Holy Spirit from me." This was prayer. The first rudiment of prayer is to stand before God and to ask for spiritual blessings, for His Holy Spirit, for all the spiritual gifts of His kingdom—faith, charity, wisdom, light, patience ; and having obtained these we may go on to perform whatever work He may give us to do. But without this spiritual communion with Spirit, this approximation to the kingdom of God, we do not pray, nor can we do the will of God : "Our fellowship is with the Father, and with His Son Jesus Christ." "If I regard iniquity in my heart, the Lord will not hear me." Iniquity cannot dwell with communion with God. The heart must be purified by fervent prayer if we would obtain effectually. Prayer is a solemn thing. It is the latent soul, the unseen spirit that must pray, and without faith, this spiritual exercise of soul and spirit with the unseen world, it is not prayer. But I believe with these there is not any real good that we may not obtain, any difficulty that may not be overcome. It is when we fail in prayer that we fail in purpose, and fail of success : "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us." I am not speaking here of selfish prayers, of prayers for worldly promotion : the devil answers them. We must live in the kingdom of God and pray for its advancement.

It was the Divine purpose to give to the world the wonderful prophecy of the Revelation (John xxi. 20—23) ; but it was also Divinely ordained that it should be obtained by prayer, as the Holy Ghost was promised, but given in answer to united prayer. John said, "I was in the Spirit on the Lord's day." He could

not have been in the Spirit but by prayer. He had been accustomed to go up to "the temple at the hour of prayer" (Acts iii. 1), and we are sure on that Sabbath morn, cut off from his people, an exile and a prisoner, alone in a solitary island, he prayed. And the Hearer of prayer was there: "I heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." He who trod our earth and said, "The Son of Man is Lord also of the Sabbath-day (Luke vi. 5), "In this place is One greater than the temple" (Matt. xii. 6), was in Patmos with the beloved disciple, and proclaimed Himself to be the One Eternal, Almighty Being, the JEHOVAH. (i. 8.) He had before said, "The heaven is my throne; and the earth is my footstool: where is the house that ye build unto Me? and where is the place of my rest? For all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." (Isa. lxvi.) There never was such a sublime cathedral service as was performed that day in Patmos. The trumpet of the everlasting Gospel sounded to arms; the seals of Divine decree were broken; the vials of Divine wrath poured forth; the aisles rolled with blood; and the arches rang with praise. There was the golden altar upon which to offer the sacrifice of prayer (v. 8; viii. 3, 4), and in this *seven-leaved* volume the holy Litany is heard to rise from the beginning to the end of time. The Son of man was there in the eternity of His Priesthood, in His function as the living Head. (i. 13—17.) The omniscient, all-seeing, all-searching, all-knowing, all-beholding Being was there, spanning the beginning and the end. Let us join that temple choir, that solemn chant, and sing, "O magnify the Lord with me, and let us exalt His name together. . . . The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Ps. xxxiv. 3—6.)

"*He shall call upon Me*, and I will answer him: I will be with him in trouble. I will deliver him, and honour him." (ix. 15.) This psalm is one of the most remarkable prophecies

of Christ that we have: and have we not seen this verse fulfilled? God did answer Him. He was with Him in trouble, delivered Him and honoured Him. And what God was to His Son He is to all His elect people who believe in the Son: "Before *they* call, I will answer; and while they are yet speaking, I will hear. (Isa. lxxv. 24.) "Casting all your care upon Him; for He careth for you." "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." The world wonders at the ever-cheerful countenance of the believer, because it knows nothing of his inward peace, of his confidence in Providence and grace; of all his cares, and trouble, and burdens gone, because left with His Father and His God.

Then what is prayer? Christ told us, "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship in spirit and in truth." Here are two attitudes of the soul at the throne of grace, "in spirit and in truth;" that is, spiritual communion with the Eternal Spirit, and in translucent knowledge of Him. No forms of prayer without these can be acceptable to God. This was the attitude of the beloved disciple in Patmos,—"in the Spirit,"—when the High Priest of his profession met him and answered him by the Spirit; or rather lifted the veil of sense and revealed to the world by him the past and the future, the beginning and the end; and "in truth," is that attitude of the soul when it can bring just pleas, strong arguments, and sharp weapons out of the armoury of God's Word. Have we not the everlasting covenant to plead? Everlasting, not at all yet come to its end. Have we not all the promises to plead? the fulfilment of the one promise to the world to plead? the one sin-offering to plead? the one incense to plead: "Father, forgive them"? have we not resurrection life to plead? the promised glory of the Father and of the Redeemer to plead? (John xvii.

22; Rev. xxi. 11); and have we not the great Substitution in His entireness to plead: "This is my beloved Son, in whom I am well pleased"? and have we not the response of the Son to the Eternal Father to present: "I ascend to my Father, and your Father; to my God, and your God"? "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." (Isa. xli. 21.) "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." (i. 18.) This is prayer. We must pray in spirit and in truth. Kneeling before a crucifix is not prayer; using a form of prayer in private devotion is not prayer. Whatever comes between the soul and God obscures Him, and extinguishes the life of the soul. Let us never forget the solemn teaching of His Word: "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not *the truth*."

And then there must not only be faith in God, but faith in prayer also: "Without faith it is impossible to please Him; for he that *cometh to God must believe* that He is, and that He is a rewarder of them that diligently seek Him." When we have prayed, committed our wants, cares, and cause to Him, we must leave them there: the answer may be long delayed, but if we watch His providence we shall see that every day was working that answer.

"Behold, a woman of Canaan cried unto Him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

"But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

"But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

"Then came she and worshipped Him, saying, Lord, help me."

This was prayer "in spirit and in truth:" still no help came.

"He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, *Truth*, Lord: yet the dogs eat of the crumbs which fall from their master's table.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Or, as St. Mark has it, "For this saying go thy way; the devil has gone out of thy daughter."

I repeat, we must have faith in prayer, in the power of prayer to prevail. In such crying necessity as this of this woman, we do pray, "Lord, help me!" "In affliction they will seek Me early;" but in times of peace, and of wealth we should seek God early. Pray: "Hold thou me up, and I shall be safe." If we were to pray more that we may not enter into temptation, we should not so often have to pray to be delivered from it. God says of the wicked: "They shall call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." (Prov. i., from ver. 28.) But again He says: "I love them that love Me; and those that seek Me early shall find Me." (viii. 17.) If God loves us, and we love God, we may safely commit our cause to Him, and pray as His beloved Son prayed: "Not as I will, but as Thou wilt." His own teaching was, "Ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. *In your patience possess ye your souls.*"

There can be no difficulty but God will help His people through. He created the universe; and He opened a way for the salvation of the whole world: devised means that His banished ones be not expelled from Him,—simple, complete, stupendous: and shall an individual, a believer, distrust His almighty power and love? We cannot have faith in God without having faith in prayer, and "without faith it is impossible

to please Him." If we doubt, Christ may startle us as He did Thomas; as He did the disciples going to Emmaus: "O fools and slow of heart to believe." And again, He upbraided them with their unbelief and hardness of heart. Let us never forget His forwarning voice: "*Nevertheless*,"—after all His teaching and assurances—"when the Son of man cometh, shall He find faith on the earth?"

Under the old economy the Triune God met His people upon the mercy-seat: "There I will meet thee." (Exod. xxv. 21.) And upon Mount Sinai: "The Lord passed by before Moses, and proclaimed, The Lord, the Lord God, merciful and gracious long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." (xxxiv. 6.) Under the Gospel economy we meet Him "a faithful Creator" in Christ; by "His own blood." (Acts xx. 28.) We enter without fear into the holiest of all, into His very presence without fear: there is the mercy-seat, there He pardons sin.

His ancient people Israel has the almighty, bountiful promise, "*I will pour* upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Oh, God of all grace, pour alike upon Jew and Gentile the spirit of supplication, and all other spiritual gifts; for without them we cannot pray. (Rom. viii. 26; Isa. l. 10, 11.) But I will not close this Tract upon Prayer without again exhorting to patience: it was so strongly inculcated by Christ, and His Apostles. (Luke viii. 15; xxi. 19; Rev. ii. 2, 3, 19.) His words here are remarkable: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." We have seen Moses, Aaron, Elijah, David, Peter, fail in patience; and perhaps if we were to track the failures of all believers, they would be traced more or less to impatience. The zeal of Moses was laudable in itself, but with the rein of impatience given to it, it became sin. (Exod. xxxii. 9, 14, 19, 27, 32, 33.) Oh, God, give us such faith in Thee,

and in prayer, that our patience may be equal to our works.
"Ye have need of patience, that after ye have done the will of God, ye might receive the promise.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

"Ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven of the wind and tossed."

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lx. 19.)

"The Angel of the Lord encampeth round about them that fear Him, and delivereth them." (Ps. xxxiv. 7.)

"The Angel of the Lord" with men,
When low in prayer they bend :
When sin and anguish wring the soul,—
He comes, the sinner's Friend.

"The Angel of the Lord" with us,
Bow low before His throne :
Seen or unseen, He's always here,
Near, to defend His own.

"The Angel of the Lord" with us,
Ordaining, answering prayer ;
To listen to the midnight cry,
And answer, "I am here."

With Jacob through that mystic night
When he'd left his fatherland ;
To answer all the prayers of saints,
And bless the praying band.*

* Gen. xxviii. 1, 3, 11, 18.

With him in his return, to arm
When Esau's face he fear'd :
The wrestling prayer brought quick relief,
For he wrestled with his God.*

With Moses all life's journey through,
To found a type of prayer ;
Of prevailing intercession,
To annihilate despair.

With him transfigur'd on the mount :
Type, antitype, were there ;
As the Red Sea, and wilderness,
Had witness'd God is here.

With Elijah in the desert drear,
When Jezebel pursued ;
There to administer relief :
To give him angels' food.†

With Daniel, when despotic rule
Ordain'd what could not be ;
Save by a God answering prayer—
Miraculous decree.‡

With that Prophet through his holy life,
Throughout his grand career ;
In daring, strange, mysterious prayer,
"The Holy Ones" drew near.§

* xxxii. 24—30.

† 1 Kings xix. 4.

‡ Dan. ii. 6, 7, 18, 20 ; iv. 17.

§ vi. 11, ix.

With all the Prophets when they pray'd,
To answer, give command ;
To reign by them, lead by His Word,
To inspire the praying band.

“ ‘The cause that is too hard for you,
Bring it to Me : I hear.’
I’m not corrupted by the great,
Or influenced by fear.”

With Christ in His temptations,
In His abyss of woe ;
The Almighty God, the Complex One,
To conflict with the foe.

With Him, the Saviour on the Cross,
In the darkness of the lost ;
In hell’s deep floods, and tangled weeds,
When on its billows tost.*

With the Redeemer, when His soul
Withstood the madden’d foe :
In that last hour of lost, or won,
God did hell overthrow.

Oh, would we know the worth of prayer,
The power of prayer ! oh, come,
And read again those throes of hell
Our Lord did overcome !

* Jonah ii. 5

Yes, go again to those dark realms,
Just bordering on despair ;
And see ourselves, brands snatch'd from hence,
And borne to heaven by prayer.

"The Angel of the Lord " came down,
Almighty to the tomb ;
The rending mountains pav'd His way,
To roll away the stone.

"The Prince of life " on earth again,
A risen, reigning Head ;
"The Almighty God, the Son of man
That liveth, and was dead."

When His Church within that "upper room,"
Devoutly bent in prayer,
Came sounds as of a rushing wind :
"The Lord of life" was there ! *

With Peter in the prison walls,
When sleeping bound with chains :
Faith scales impossibilities,
And prayer relief obtains.†

The chains fell powerless from his hands,
The Angel led the way
Straight through the city gate, to where
The saints had met to pray.

* Acts i. 13, 14.

† xii. 6, 7.

With Paul, when he a prisoner bound
Within a fortress stood,
To strengthen him to go to Rome,
A witness of his God.*

With John when in the Spirit bound,
To write the roll of time :
Was ever service of a day
So notably sublime ?

In the midst of all the Churches,
The tempted One who pray'd ;
Now our High Priest before the Throne :
For prayer can more be said ?

Oh, Christians, love those lov'd ones
For whom He intercedes ;
Nor count them "common or unclean"
For whom His heart still bleeds.

Our Intercessor one with us ;
Where'er we lisp a prayer,
In temple, dungeon, or clos'd doors,
The All-seeing One is there.†

There a celestial Spirit,
To lead us on our way ;
Straight through the Eternal City gates,
Imprison'd, Lord, we pray.

* Acts xxiii. 11.

† John xx. 19.

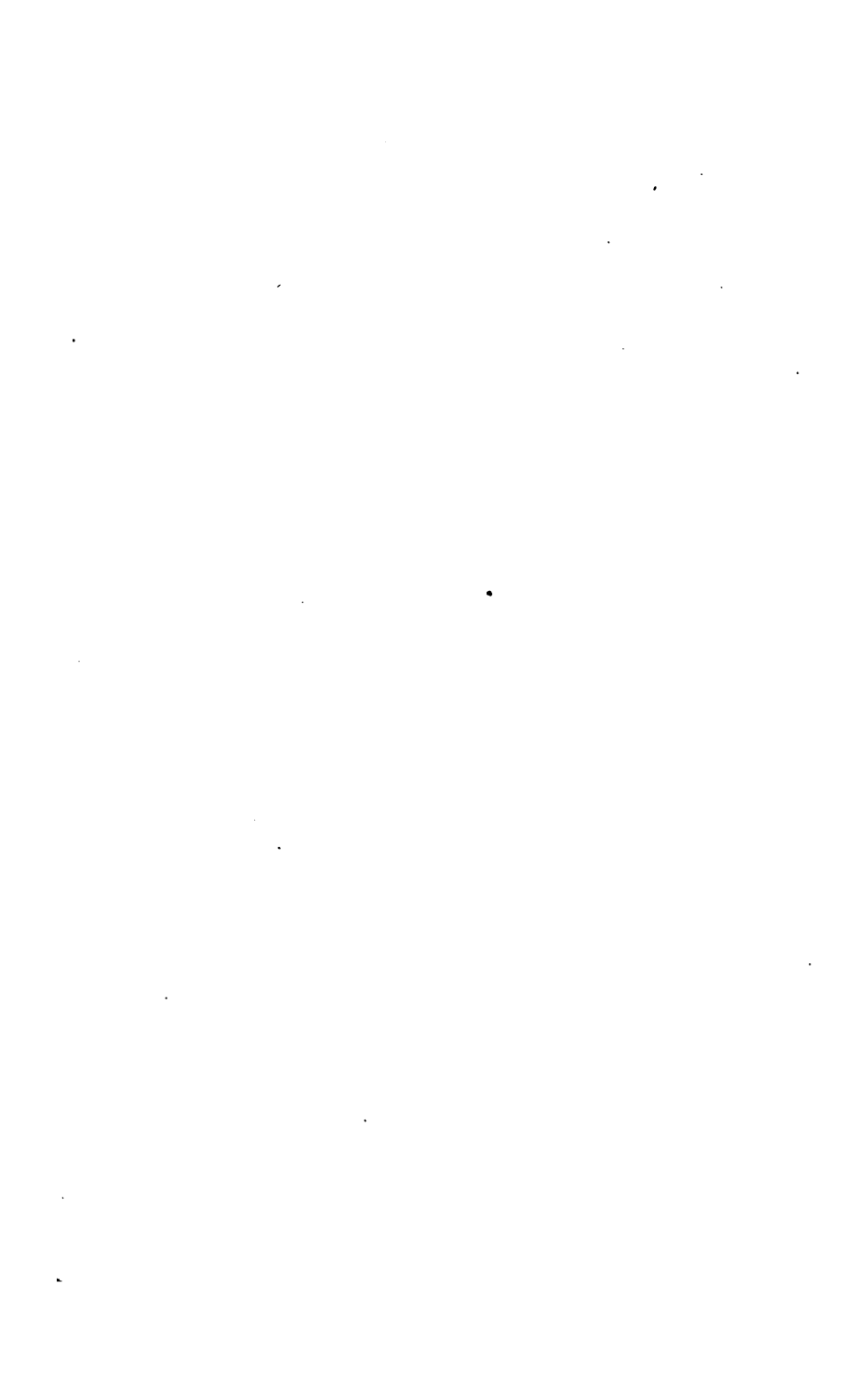
Come, take us, Blessed Saviour,
Our Creator, God, to see ;
To sit down in His kingdom
With Abraham, Jacob, Thee.*

For this we ask, for this we seek,
For this we knock, and pray ; †
Open our doors, the City gates :
Lord, lead us on our way !

* Matt. viii. 11.

† Matt. vii. 7, 8 ; Rev. xxi. 23, 25.

**ON THE ETERNITY OF THE SONSHIP
OF CHRIST.**



ON THE ETERNITY OF THE SONSHIP OF CHRIST.

CHAPTER I.

"I will declare the decree: the JEHOVAH hath said unto me, Thou art my *Son*; this day have I begotten thee.

"Kiss the Son, lest he be angry. . . . Blessed are all they that put their trust in him."—*Psa.* ii. 12.

"Behold a virgin shall conceive, and bear a *Son*, and shall call his name Immanuel" (*Isa.* vii. 14); "which being interpreted is, God with us."—*Matt.* i. 23.

"Unto us a child is born, unto us a *Son* is given."—*Isa.* ix. 6.

"Thou lovedst me before the foundation of the world."—*John* xvii. 24.

"When he appointed the foundations of the earth: then I was by him, one brought up with him."—*Prov.* viii. 29.

"According as he hath chosen us in him before the foundation of the world."—*Eph.* i. 4.

"We which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."—*Heb.* iv. 3.

"Who verily was foreordained before the foundation of the world."—1 *Peter* i. 20.

"Whose goings forth have been from of old, from everlasting."—*Micah* v. 2.

THIS subject of the Eternity of the Sonship of Christ is not wholly of a spiritual nature, but it takes in the material universe also. From a past eternity we must look at Christ in

His complex nature as God-man. We must here shut our eyes to the outer world, and by the eye of the Eternal Spirit given to us by Himself, behold Him God and man from all eternity. "God is a Spirit:" Infinitude, Immensity! as infinite in power, as He is in Being; and Eternal,—without beginning, and without end. And therefore all that was wholly of God, must have been from everlasting, and will be to everlasting. The Eternal Son was begotten by the Almighty Word in a remote eternity; coeval, and consubstantial with the Eternal Father. Yes, we do believe in the consubstantiation of Christ with the Eternal Father; but we do not believe in the union of His body with the sacramental elements. Revelation does reveal to us this doctrine of the oneness of the nature of the Son with the Father. "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the *Son of the Highest*. . . . And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be? And the angel answered and said unto her, *The Holy Ghost* shall come upon thee, and *the power of the Highest* shall overshadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God." (Luke i. 30—35.)

"Mary was found with child of the Holy Ghost.

"That which is conceived in her is of the Holy Ghost." (Matt. i. 18—20.) Here I say, the nature of the Son is consubstantial with the nature of the Father and the Holy Ghost; therefore, as they were Eternal, the Son must also have been Eternal,—conceived in the womb of a past eternity, and born to the world at the time of His advent. And hence the prophecy, and the fulfilment of it. "Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." (Ps. xvi. 10; Acts ii. 31; xiii. 35—37.) But in this paper I have two points to make clear: the Eternity of the

Son,—and the complexity, or Trinity of “the Word.” I do not think they can be spoken of in the same sense. We could not say, the Messiah was made flesh; nor that Christ was made flesh; nor that the Son of God was made flesh; although He was consubstantial with the Father, and coeval with Him; still as the second Person of the Holy Trinity, of “the Word,” and as born to the world, there was a distinction of persons: herein He was “the Son of God.” But we can say, “The Word was made flesh, and dwelt among us, and we beheld His glory.” (John i. 14.) Here then is the distinction that we must preserve, and we shall see who “the Word” was; and also the distinction, and the Eternity of the Son.

We must never for a moment suffer the fact to pass from our minds, that God is Prescient, Omniscient, Omnipresent, Immutable, and Almighty; that He fills at once all space, and exists at once through all eternity. He is not only existing, but existence,—present, future, and past, in one. What we call past, present, and future, are all equally present to Him. “Of old hast Thou laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end.” (Ps. cii. 25—27.) If this passage, with chap. xlv. 6, 7, be read with Heb. i., it will be seen how St. Paul drew from the Old Testament the doctrine of the Divinity and Eternity of the Son of God.

The eighth chapter of Proverbs is a very lucid revelation of the Son of God in a past eternity. His Personality is there spoken of as the uncreated Wisdom; which seems to be a title almost synonymous with “the Word.” “The JEHOVAH possessed me in the beginning of His way, before His works of old.

“I was set up from everlasting, from the beginning, or ever the earth was.

"When there were no depths, I was brought forth; when there were no fountains abounding with water. . . .

"While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. . . .

"Then I was by Him, *one brought up with Him*, and I was daily His delight, rejoicing always before Him;

"Rejoicing in the habitable part of His earth; and my delights were with the sons of men."

"One brought up with Him," may refer both to the Messiah being coeval with the Father; and prophetically to His increase "from infancy to manhood." (Luke ii. 52.) The Eternal Father even then looked with complacency upon the preparation of His anointed One for His public ministry and death. In this chapter there is a scene laid that must strike every reflective mind. An unborn world, then as present with the Creator as it has been in its successive generations of existence since; then their delights were with the sons of men. Then "the Son of God" stood forth, mediation, and substitution for all; an already sacrifice for sin, as Isaac stood before Abraham. "The Lamb slain from the foundation of the world." Throughout those realms of glory "The Word" proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." The scene is most vivid. If Rom. v. 8, 10, 12, 15, 17, 19, be read here, it will be seen how the Eternal Son once and for ever represented all: "Not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. . . .

"For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."

And so in the grand resurrection sermon by the same Apostle, the same glorious restoration of all things is clearly revealed: "The first man is of the earth, earthy" (referring to Gen. ii. 7: Adam,—red earth); "the second *man* is the JEHOVAH from heaven." And then He finished the sublime Inspiration by

saying, "Thanks be to God, which giveth us the victory through our JEHOVAH Jesus Christ." And in John xvii. 5, we hear Christ saying, "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

"I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb." (xvi. 28—30.) "Father, I will that they also, whom Thou hast given Me, be with Me where I am ; that they may behold my glory : for Thou lovest Me before the foundation of the world." (xvii. 24.)

And the following passages are very striking upon this subject. In chap. vi. 60—62 we hear the disciples of Christ saying, "This is a hard saying ; who can hear it ? He answered, Doth this offend you ?" And then He propounded a more difficult problem for them to solve : "What and if ye shall see *the Son of Man* ascend up where He was before ?"

And again, in chap. iii. 12, 13 : "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things ? And no man hath ascended up to heaven, but He that came down from heaven, *even the Son of Man which is in heaven.*" Then what were those heavenly things that could not be received by the finite mind ? The *Son of Man*, the Eternal in heaven, from all eternity there,—while then upon earth, there. And this is the fact I want to set before my reader,—"*the Son of Man*," as absolutely in heaven from all eternity, with a prescient, omniscient, immutable, Almighty God, as He is now in heaven with Him. God is not only existing, but Existence ; Duration, without beginning and without end ; all things alike present to Him throughout His existence, which is without beginning and without end. These are the heavenly things Christ could have revealed fully, but instead of it He went on to say He must be lifted up for the sin of the world as Moses lifted up the serpent in the wilderness. That God so loved the world that He had given Himself His only

begotten Son, that whosoever believeth might have everlasting life. What a fact to come from amongst those heavenly things ! If the stupendous glory of it strikes us with reverence and awe, what may not those heavenly things be of which we could not be told ? Oh, worm of earth, prepare thyself to see.

The two names, "The WORD" and "The Son of God," seen sometimes in Revelation so entirely one, that, to a cursory reader it would be very difficult to distinguish them. But they have different significations. The one represents the WORD of the JEHOVAH, of the Triune God,—the promise and the oath of the covenant of grace, from the beginning of the Bible to the end. And so immutable were they that the WORD was God : "Because He could swear by no greater, He swore by Himself." But "The Son of God," the other title, signifies the blessing of the covenant, the absolute "gift of God," the Messiah, the Christ or the Anointed One. We cannot say the Father was the Son, nor that the Holy Ghost was "the Son ;" but we can say that "The WORD" was the Three Persons of the Godhead : which at once resolves itself into the august name JEHOVAH, the Triune God. Thus do we see both the eternity and the divinity of "The WORD" and of "The Son of God." The name guaranteed to man all the attributes of the Deity, and hence it was said to be God. The Chaldee paraphrasts, and most ancient Jewish writers extant, generally make use of the word MEMRA, which signifies the WORD, in those places where Moses puts the name JEHOVAH. And it is generally thought that under this title the paraphrasts would intimate "the Son of God : " the Second Person of the Holy Trinity. I venture to have another opinion, for I do not think that the WORD signifies the Son in the abstract, but in the complexity of His nature.

Those writers said that it was MEMRA, or The WORD, who created the world, who appeared to Moses on Mount Sinai, who gave him the law, who spoke to him face to face, who brought Israel out of Egypt, who led the people, who wrought all those miracles that are recorded in the book of Exodus. That it was

the same WORD who appeared to Abraham in the plain of Mamre, who was seen of Jacob at Bethel, to whom Jacob made his vow and acknowledged as God: "If God will be with me, and will keep me in this way that I go . . . then shall the JEHOVAH be my God." (Gen. xxviii. 20.) I say this was not the son of God in His distinct Personality, as the Second Person of the Holy Trinity *alone*, but Him in His complex nature: the JEHOVAH—in our version translated Lord. "There are three that bear record in heaven, the Father the Word, and the Holy Ghost; and these three are one." (1 John v. 7.) And in Rev. xix. 13 we read: "He was clothed in a vesture dipped in blood: and His name is called The Word of God:" not the Son of God,—but "The Word of God." And this is the point I wish to bring my reader to: the two distinct titles,—The WORD, or the Word of God,—and the Son of God.

The world was created by the Word of God. The first chapter of Genesis proclaims this. But it was the Three Persons of the Holy Trinity who created, and not the Son, or the Second Person alone: "God said, Let *us* make man in our image." "The Spirit of God moved upon the face of the waters." And so it was "The Word of God," the Holy Trinity, who wrought all the miracles ever afterwards, even in the Anointed One. (John xi. 33–41.) Christ was the JEHOVAH: the Triune God." "Lazarus come forth," was "The Word of God," and "the Word was God."

I now want my reader to notice the form of expression throughout the Bible, that we may see the distinction in the two titles,—The WORD, and The Son of God. Distinction, yet one; for He was begotten by "The Word of God."

Just as, in the eighth of Proverbs, we see Wisdom personate Christ, so the WORD throughout Scripture personates at once the Three Persons of the Holy Trinity, together and distinctively. And let us remember that the Word of God, the Volume of life, is as much the uncreated WORD as the wisdom

of God is uncreated wisdom : "Christ the power of God, and the wisdom of God." (1 Cor. i. 24.) He said, "The words that I speak unto you, they are spirit, and they are life." "Heaven and earth shall pass away, but my word shall not pass away." And St. Peter : "The word of God, which liveth, and abideth for ever." In speaking of the Old Testament writers, Christ quoted the remarkable words of David, "Ye are gods ;" and then added, "If he called them gods, unto whom the word of God came, and the Scripture cannot be broken." (John x. 34 ; Ps. lxxxii. 6.) And we read, "The word of God came unto John in the wilderness." (Luke ii. 2.) And "the JEHOVAH revealed Himself to Samuel in Shiloh by the word of the JEHOVAH." This meant the spoken word in the Holy of Holies in the tabernacle. But the Bible is the spoken Word, living and unchanging : "Blessed are they that hear the Word of God, and keep it." (Luke xi. 28.) The Bible is the testimony of Jesus, and He, throughout His whole ministry, taught this, and after His resurrection confirmed it : "Beginning at Moses and all the prophets, He expounded unto them in all the Scripture the things concerning Himself. . . .

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, in the Prophets, and in the Psalms concerning Me.

"Then opened He their understanding, that they might understand the Scriptures." (Luke xxiv. 27, 44.) And such a living portrait of Himself was that Word that He exclaimed, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." That was, that if their hearts were not opened to understand the Scripture, no testimony from the dead would suffice to make them believe. THE WORD was one of the titles of our Lord and of the Holy Trinity. We shall never know the depth of the WORD, the life of the eternal WORD, nor its almighty power

in this world. But as we shall look into it from the spiritual world, we shall behold a volume of life and of wonder that the finite mind had scarcely approached at all. Then we shall understand our Lord's other title, WONDERFUL, and His other title, WISDOM; for in His parables alone there is depth and wisdom that spiritual experience may teach us, our understanding being enlightened may instruct us, but that we shall never fathom till we behold The Word. John says, "We beheld His glory:" but how few behold His glory? I repeat, there is a depth, and height, and breadth, and length in the words that Christ spake, that even His hidden Church never will grasp till the prophecy of Joel be fulfilled as it never has been. (ii. 28, 29.) Then I believe His agent, the Church, will take His own title, "The WORD OF GOD." (Rev. xix. 13.) And not till then will "the earth be full of the knowledge of the Lord, as the waters cover the seas." Then come, Thou eternal WORD, as Thou didst to John in the wilderness, and to Samuel in Shiloh, and to John in Patmos.

When John said, "In the beginning was the WORD," I think he spake immediately of what was written in the Old Testament, beginning at the creation, and then onward; as the name represented the JEHOVAH—the Almighty Being: till He said, "The Word was made flesh, and dwelt among us." Who was EMMANUEL?—God with us. Now I want my reader to see the WORD as thus personating the Supreme, Almighty Being, so that we know "the WORD was God." In the beginning what do we read? "*God said*, Let there be light: and there was light. And *God said*, Let there be a firmament. And *God said*, Let the waters be gathered together. And *God said*, Let the earth bring forth grass:" and so throughout the seven days of creation. "And God said, Let *us* make man in our image." "And the JEHOVAH GOD said, Behold the man is become as one of *us*, to know good and evil." Divine purpose was decreed, and when the thing was said, it was done. "By the *word* of the JEHOVAH were the heavens made; and all

the host of them by the *breath of His mouth*." (Ps. xxxiii. 6.) Here the Holy Trinity was intended, and therefore I do not think we can limit the designation, the WORD, to the Son only. "By the *word* of God the heavens were of old The heavens and the earth, which are now, *by the same word* are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here is the same Being, the WORD, from the beginning to the end of time, to the day of judgment. "Beloved, be not ignorant of this one thing, that one day is with the JEHOVAH as a thousand years; and a thousand years as one day." (2 Pet. iii. 8.)

And so we may trace on the Almighty Word. When Eve fell, we read: "The JEHOVAH GOD *said* unto the woman:" "and the JEHOVAH GOD *said* unto the serpent:" "and unto Adam He *said*:" and do not the travail of the woman, the prostration and overthrow of the serpent, and the labour of the man, to this day evidence all that He said,—evidence Him to be the Almighty WORD?

And again we read, "the JEHOVAH *said* unto Noah:" "And God *spoke* unto Noah." All the mystery of Noah's life, all the miracle of his salvation, were under the direction of the Almighty WORD. And again, in the calling of Abram: "The JEHOVAH had *said* unto Abram, Get thee out of thy country, unto a land that I will shew thee." I have said, JEHOVAH was the covenant name of God, but the Word of God was the substance of the covenant. "The JEHOVAH appeared to Abram, and *said* unto him, I am the Almighty God. I will establish my covenant between Me and thee . . . to be a God unto thee." "By myself have I sworn, saith the JEHOVAH . . . In thy seed shall all the nations of the earth be blessed." Here was the WORD,—the word of promise and the oath. St. Paul says, "By two immutable things, by which it was impossible for God to lie." The two immutable things were the promise and the oath; but they represented the Messiah, the blessing of the covenant, and the Holy Ghost,

alike the substance of it. (Heb. vi. 17, 18.) Thus, "The WORD was with God, and the WORD was God." God in the name, in the Three Persons of the Holy Trinity, pledged Himself to save. How called, and chosen, and blessed, were they to whom the Word of the Lord thus came !

It is a glorious sight, this seeing of Christ in a past eternity ; one with the Father in the council of heaven, deliberating on the salvation of a world, on the recovery of the fallen spirit. What a change will that be when we enter a world seeing from the beginning to the end. O God, prepare us for a scene so astounding to our present sense !

The Word came to Isaac, and it came to Jacob : "The JEHOVAH *said*, I am the JEHOVAH GOD of Abraham thy father, and the God of Isaac . . . I will not leave thee, until I have done that which I have *spoken* to thee of." "And God *said* unto Jacob, Arise, go up to Bethel, and dwell there : and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau." Do we not see here the WORD, and the chosen people under the direction of the WORD ? He who said, "Let there be light," said also to Jacob, "Arise, go up to Bethel." Oh, if we would believe this, live under the same guidance, how safe and sure would our course be ! "My sheep know my voice, and they follow Me." "These are they that follow the Lamb whithersoever He goeth." The early Christian Church, as we read of her in the Acts of the Apostles, was not more under the power and direction of the Holy Ghost than the patriarchal and Jewish Churches were under the power and command of "the WORD."

Let us for a moment glance at "the WORD," as taken for the volume that is written. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil." (Duet. xxx. 14, 15.) And St. Paul, referring to these words, wrote : "The word is nigh thee, even in thy mouth, and in thy heart : that is, the word of faith, which we preach ; that

if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x. 8, 9.)

In 1 Chron. xvi. 14, 17, we read : "He is the JEHOVAH our GOD . . . Be ye mindful always of His covenant ; the *word* which He commanded to a thousand generations ; even of the covenant which He made with Abraham, and of His oath unto Isaac : and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." We see here the majesty and supremacy of "the WORD"—the eternal majesty and supremacy of "the WORD:" nothing can undermine it, nothing can annul it. The WORD of the covenant of works was God. His anointed One whom it represented fulfilled the divine law, even the covenant : and "the WORD of the covenant of grace, was God ;" for His chosen One ratified that also. The Word pledged, the promise made, was as God ; and our heavenly inheritance is as sure as our earthly Canaan is in possession. As Moses sprinkled the blood upon the people, and upon the book of the old covenant, so the blood of Christ made the covenant of grace valid to all : "This is my blood of the new covenant" (Matt. xxvi. 28) ; and hence the salvation of those only whose names will be found written in that covenant of life. (Rev. xx. 12, 15.)

David wrote of the same eternal truth, "He is the JEHOVAH, our GOD. . . . He hath remembered His covenant for ever, the *word* which He commanded to a thousand generations." (Ps. cv. 7, 8.)

Isaiah wrote, "They have despised the *word* of the Holy One of Israel." (v. 24.) "The grass withereth, the flower fadeth : but the *word* of our God shall stand for ever." (xl. 8.)

When the *word* of God comes to an individual, it comes with power, and cannot be resisted, unless he be reprobate, and despise it ; it is one of the gifts of the kingdom of God : and hence the passages, "To one is given by the Spirit the *word* of wisdom ; to another the *word* of knowledge by the same Spirit."

(1 Cor. xii. 8.) "Receive with meekness the engrafted *word*, which is able to save your souls.

"Of His own will begat He us with the *word of truth*," (James i. 18, 21.)

"The seed is the *word of God*. My mother and my brethren are these which hear the *word of God*, and do it." (Luke viii. 11, 21.)

"The apostles and brethren heard that the Gentiles had also received the *word of God*." (Acts xi. 1.)

"The sword of the Spirit, which is the *word of God*." (Eph. vi. 7.)

"The *word of God* is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart." (Heb. iv. 12.) Never till we look back upon the WORD from the world of spirit shall we know what an essential element it is, what a vital force, what a volume of life, what a Spirit, what an eternal Personality.

Of John it is written, "Who bare record of the *word of God*." And he said he was in the isle of Patmos "for the *word of God*." (Rev. i. 2, 9.)

The *word* of Elijah to Ahaziah the king of Israel, was almost terrible, "Piercing even to the dividing asunder of soul and spirit." "Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to enquire of *His word*? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die." (2 Kings i. 2, 16.) If we would hearken more to the Word of God, live by it, and act by it, how much nearer to heaven should we be than we are! The unseen spiritual world is a reality: in the holy Oracle of the Word, we may inquire of God.

The *word* of the Lord that came to Balaam must strike every reflective mind, and should ever be a warning, lest we hear the word of God, and do not keep it. "God said unto Balaam. . .

I cannot go beyond the *word* of the Lord my God. . . . And the angel of the Lord said unto Balaam, go with the men : but only the *word* that I shall speak unto thee, that thou shalt speak. . . . And the Lord put a *word* in Balaam's mouth. . . . And the Lord met Balaam, and put a *word* in his mouth." And as we read Balaam's prophecy : "There shall come a star out of Jacob, and a sceptre shall rise out of Israel," and His parable, we see how the Spirit of God may strive with a man ; how the *Word* may come to him, and yet his besetting sin may overpower him. "Following the way of Balaam, who loved the wages of unrighteousness."

Some have supposed the 119th Psalm was written by Daniel ; if it was, it explains to us his noble character, and holy nature : the *Word* was the foundation on which he stood, the staff upon which he leaned. The *Word* is the subject of the Psalm. "Thy *word* have I hid in mine heart, that I might not sin against Thee. Quicken Thou me according to Thy *word*. Stablish Thy word unto Thy servant, who is devoted to thy fear.

"Let Thy mercies come also unto me, O JEHOVAH, even Thy salvation, according to Thy *word*." Reader, mark the sound doctrine of that verse. Then the writer could add, "So shall I have wherewith to answer him that reproacheth me : for I trust in Thy *word*. And take not the *word* of truth utterly out of my mouth." One knows not which is the most profound name of the Holy Trinity, Wisdom, or the Word : they have both intense expression.

"Remember the *word* unto Thy servant, upon which Thou hast caused me to hope. This is my comfort in my affliction : for Thy word hath quickened me.

"Be merciful unto me according to Thy *word*. Thou hast dealt well with Thy servant, O JEHOVAH, according unto Thy *word*. Thy *word* is a lamp unto my feet, and a light unto my path." I need not extract more of this Psalm, suffice it to say, this is the tenor of the whole : almost an adoration of the WORD.

And again, in Psalm cxxxviii. 2: "Thy *word* is very pure: therefore Thy servant loveth it." "I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth: for Thou hast magnified *Thy word above all Thy name.*" The Word was the staff of Jacob; the rod and the staff of David (Ps. cx. 2; xxiii. 4); and, as we shall now see, the rod of Moses. It is a blessed thing to go forth with the staff of the Word of God. The Red Sea, Mount Sinai, and the wilderness may lie before us; then even the dark valley, and shadow of death may lie before us, but our song will be, "Thy rod and Thy staff they comfort me."

The commission of Moses came to him by the WORD, whether we consider that Word in its complex, or in the unity of its nature. The commission was prefaced with the orthodox form, "I am the God of Thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This was the *word* of command; and we have the Antitype of it: "the God and Father of our Lord and Saviour Jesus Christ." Oh, that we could all arise by it, all march by it to the heavenly Canaan!

"The JEHOVAH *spake* unto Moses and Aaron in the land of Egypt." (Exod. xii. 1.) At Sinai we hear the same voice: "Moses went up unto God, and the JEHOVAH *called* unto him out of the mountain." (xix. 3.) And for the building of the tabernacle, "the JEHOVAH *spake* unto Moses." (xxv. 1.) "And the Jehovah *spake* unto Moses face to face, as a man speaketh unto his friend." (xxxiii. 11.) And in the giving of the second tables of the law, "the JEHOVAH *passed by* before him, and *proclaimed*, The JEHOVAH, the JEHOVAH GOD, merciful and gracious, long-suffering, and abundant in goodness and truth." This was the *Word* of grace and truth, and that Word was Christ, "full of grace and truth."

And when the tabernacle was finished, "the glory of the JEHOVAH filled the tabernacle." (xl. 34, 35.)

"And the JEHOVAH *called* unto Moses, and *spake* unto him out of the tabernacle." (Levit. i. 1.) "And the JEHOVAH

spake unto Moses and Aaron." (xi. 1.) And this throughout their earthly pilgrimage was the order of command. (xii. 1; xiii. 1; xiv. 1; xv. 1; xvi. 1; xvii. 1; xviii. 1; xix. 1; xx. 1; xxi. 1; xxii. 1; xxiii. 1; xxiv. 1.) "And the JEHOVAH *spake* unto Moses in Mount Sinai." (xxv. 1; xxvii. 1.) "And the JEHOVAH *spake* unto Moses in the wilderness." (Num. i. 1; ii. 1; iv. 1; v. 1; vi. 1; viii. 1; ix. 1; x. 1; xiii. 1; xv. 1; xvii. 1.) "And the JEHOVAH *said* unto Aaron." (xix. 1; xxviii. 1; xxxi. 1; xxxiv. 1; xxxv. 1.)

In the same way the Word came to Joshua: "The JEHOVAH *spake* unto Joshua, Moses' minister." (Josh. i. 1—13.) To Gideon also: "The JEHOVAH is with thee, thou mighty man of valour." (Judg. vi. 12, 22, 25.) To Manoah, and to Samson also (xiii. 16, 25); and, I have already shown, to Samuel. (1 Sam. iii. 1, 7, 21.) During the time of the corrupt house of Eli, the word of the Lord had been precious; no open vision as had been divinely instituted by Moses. (Exod. xxv. 22; Deut. i. 17.) Then, "The JEHOVAH *called* Samuel. And the JEHOVAH *called* yet again, Samuel. And the JEHOVAH *called* Samuel again the third time." Oh, if we would reflect upon these calls, hearken to them, and obey them! Every gift, and every talent we possess is a call from God! Life is a call; and we confess this when we say, "We thank Thee for our creation;" and we shall have to give an account to God of our lives,—to answer to His calls. "The JEHOVAH revealed Himself to Samuel in Shiloh by the *word* of the JEHOVAH." And henceforth the word of Samuel was the *Word* of the JEHOVAH: "the *word* of Samuel came to all Israel."

We now come to the *word* of Prophecy: this was still the Word of the JEHOVAH, of the Holy Trinity. St. Peter wrote, "We have also a more *sure word* of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the

Holy Ghost." (2 Peter i. 19.) And a redeemed, celestial witness said, "The testimony of Jesus is the spirit of prophecy." (Rev. xix. 10.)

Elijah was one of the first of the prophets. His first appearance upon the stage of this world is standing before the Lord to receive the *word* from Him: "As the JEHOVAH GOD of Israel liveth, before whom I stand.

"And the *word* of the JEHOVAH came unto him." (1 Kings xvii. 1, 2.)

"And it came to pass after many days, that the *word* of the Lord came unto Elijah." And again we hear him say, "As the JEHOVAH of hosts liveth before whom I stand." (xviii. 1, 15.) And we see Elisha standing in the same holy place. (2 Kings v. 16.) Jonah is also one of the most ancient of the Prophets, and the *word* of the Lord as it came to him, is one of the most striking calls of the Spirit in the Bible. This may have been so because in the first and third chapters he represented two distinguished bodies, the Jewish and Christian Churches. "Now the *word* of the JEHOVAH came unto Jonah." Here was the direct call, Come and stand before Me, minister before Me, Go, and preach to the corrupt city of this world; "but Jonah rose up to flee unto Tarshish from the *presence* of the JEHOVAH." The toiling of the mariners to bring the ship to land, in this chapter, is very expressive of the toil of the Jewish Church to bring herself safely to land by the works of the law. It was not possible: she was thrown overboard, and the Captain of our salvation breasted the deep alone, and brought her safe to land. "Salvation is of the JEHOVAH." When "the WORD was made flesh," this second chapter was fulfilled.

"And the *word* of the JEHOVAH came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according unto the *word* of the JEHOVAH." We must look forward to some miraculous manifestation of the Holy Ghost to finish the work of the Christian Church: possibly the

Third Person of the Holy Trinity will be made flesh, to lead on armies to the field of conflict and of labour. The three men who appeared to Abraham, and whom he called JEHOVAH (Gen. xviii. 2, 3), favours this supposition; but be this as it may, God will complete the work He has undertaken: "restore all things."

The *word* of the Lord came to Isaiah, both to reprove Israel for sin, and so to reveal the Advent of the Messiah, of the God-man, as to obtain for him the name of the Evangelical Prophet. His commission was divine, from God. "Hear, O heavens, and give ear, O earth: for the JEHOVAH hath *spoken*. . . . Hear the *word* of the JEHOVAH, ye rulers of Sodom." (i. 1, 2, 10.) "The *word* that Isaiah saw concerning Judah and Jerusalem." (ii. 1.) "In the year that king Uzziah died I saw the JEHOVAH sitting upon a throne, high and lifted up." (vi. 1.) "Moreover the JEHOVAH *said* unto me. . . . The JEHOVAH *spake* also unto me again." (vii. 1, 5.) This was the order of the commission, the revelation of the WORD who was to come: "The government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (ix. 6.) Here is the Trinity and the Unity of the WORD. IMMANUEL—God with us. (vii. 14.)

And of the prophecies of Jeremiah we read the same. "Jeremiah to whom the *word* of the JEHOVAH came."

"The *word* that came to Jeremiah from JEHOVAH."

"Hear ye the *WORD* which JEHOVAH speaketh unto you."

"Thus saith the JEHOVAH unto me."

"The *word* of the JEHOVAH that came to Jeremiah."

"Thus saith the JEHOVAH." "Moreover the *word* of the JEHOVAH came unto Jeremiah." Thus we do see how the Divine government was, and is upon the shoulder of the Holy Trinity. God by His Eternal Spirit can call whom He will, send by whom He will, strengthen and uphold whom He will: and that without respect to any order of men, sect, or body.

"God is a Spirit" is the first rudiment, and the foundation of this doctrine of grace; at any moment, and in any place, and by any means, He can open the heart to receive the word of truth. And if we would believe this, supplicate Him for this, and trust Him for it, He could, and He would, open the hearts of millions, of nations, and of kingdoms, so that all His promises should be fulfilled. (lxvi. 6—9.) When Christ had finished His work, salvation was purchased, and it has only to be bestowed, and the Holy Ghost given: and this is the meaning of these verses. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." (Rev. xi. 15.)

The *word* of the Lord came also unto Ezekial. We read: "The *word* of the JEHOVAH came expressly unto Ezekiel." (1—3.)

"The *word* of the JEHOVAH came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the *word* at my mouth, and give them warning from Me." (iii. 16, 17; vi. 1; vii. 1; xii. 1; xiii. 1; xiv. 2; xv. 1; xvi. 1; xvii. 1; xviii. 1; xxi. 1; xxii. 1; xxiii. 1; xxv. 1; xxvii. 1; xxviii. 1; xxx. 1; xxxiii. 1; xxxiv. 1; xxxv. 1; xxxviii. 1.) And if this word of the Lord sent by Ezekial be compared with His *word* by St. Mark, "This is my beloved Son: *hear Him*." (ix. 7), it will be seen what a pre-eminent type the sent One was of "the Son of Man," the Son of God.

Of all the Prophets we read the same. "The *word* of the JEHOVAH that came unto Hosea." (i. 1.) "Then said the JEHOVAH unto me." (iii. 1.)

"The *word* of the JEHOVAH that came to Joel." (i. 1.)

"Hear this *word* that the JEHOVAH hath spoken against you." (Amos iii. 1; iv. 1; v. 1.)

"The vision of Obadiah. Thus saith the JEHOVAH GOD." (i. 1.)

"The *word* of the JEHOVAH that came to Micah." (i. 1.)

The prophecy of Habakkuk is "the burden" of the word of

the Lord. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." (ii. 1.)

"Thou wentest forth for the salvation of Thy people, even for salvation *with Thine anointed.*" (iii. 13.)

"The *word* of the JEHOVAH which came to Zephaniah." (i. 1.)

"The *word* of the JEHOVAH by Haggai." (i. 1.)

"The *word* of the JEHOVAH unto Zechariah." (i. 1.) "Again the *word* of the JEHOVAH of hosts came to me." (viii. 1; xii. 1.)

"The burden of the *word* of the JEHOVAH to Israel by Malachi." (i. 1.) I need not extract more of these forms of Divine decree, and of Divine government; suffice it to say, it is the form of the whole of the *Word* of God. "The word of the JEHOVAH came unto the prophet." (1 Kings xiii. 18—20.) The WORD was JEHOVAH; and the JEHOVAH was the Word. As the Paraphrasts declared, it was He who wrought all the miracles of the Old Testament; and it was He also who wrought all the miracles of the New Testament. St. Peter wrote, "The *word* of the JEHOVAH endureth for ever. And this is the *word* which by the Gospel is preached unto you." (1 Peter i. 25.) And God has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my *word* be that goeth forth out of my mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 10, 11.)

Now let us see how this view of the eternal WORD agrees with the nature of the title as used by St. John: "In the beginning was the Word, and the Word was with God, and the Word was God." (John i. 1.) Whether the beginning here referred to the beginning of Creation, as in Gen. i. 1,— "In the beginning God created the heaven and the earth,"—or to a far more remote period still, when the WORD of the Almighty first went forth, we do not know: the mind of the Spirit may imply both. The reference was also

to the word of the covenant; to the promise and oath of the covenant: "To be a God unto thee, and to thy seed after thee. (Gen. xvii. 7; xxii. 16; xvii. 18.) Of which St. Paul wrote: "By two immutable things, in which it was impossible for God to lie." Thus it was Christ spake of Himself in Patmos: "These things saith the *First* and the *Last*, which was dead, and is alive."

"These things saith the Amen, the faithful and true witness, *the beginning of the creation of God.*" (Rev. ii. 8; iii. 14.)

"The same was in the beginning with God.

"All things were made by Him; and without Him was not any thing made that was made." The whole testimony of Revelation is the same: that Christ was the Creator. (Heb. i. 2; xi. 3; Col. i. 16, 17.) "Who hath saved us, and called us with an holy calling, *not according to our works*, but according to His own purpose and grace, *which was given us in Christ before the world began.*" (2 Tim. i. 9.)

We see how all testimony agrees in the Inspired Word. "In Him was life; and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. . . . But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here is a spiritual birth by the WORD, the LIFE, the LIGHT. "The last Adam was made a quickening Spirit." He was all this before His Incarnation. A spiritual Head; a spiritual Ruler, Sovereign, Supreme Being, God. As the WORD, we have seen Him to be God: as confirmed by the Evangelist in the first verse of this chapter.

"And the WORD was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Here was the manifestation of the uncreated Word of a past eternity; of the Word who spake creation into Being; of the Word of the everlasting cove-

nant; of Him who in His complex nature "was God." And thus do we say in our Creed, "The Father is Lord, the Son is Lord, and the Holy Ghost Lord. But yet not three Lords, but one Lord." The WORD was a title synonymous with JEHOVAH, or the Holy Trinity. The Saviour, Redeemer, and Restorer pledged to save. "The *word* which God sent unto the children of Israel, preaching peace by Jesus Christ. (He is Lord of all.) That *word* ye know, which was published throughout all Judea, and began from Galilee." (Acts x. 36.)

I might here trace throughout the New Testament the fulfilled Word. There was nothing Christ was more careful to substantiate; and perhaps there could be no more interesting work, than every prophecy of Moses, the prophets, and the Psalms; every type and symbol, answered from the New Testament; the wonderful harmony of the mind of the Spirit would be seen. Let my reader glance at our Lord's ever recurring notifications. "It is written" (Matt. ii. 5; xi. 10; xxvi. 24—31; Mark ix. 12, 13; xiv. 27; Luke ii. 23; iv. 8; vii. 27; xxiv. 26.) And again, "Have ye not read" (Matt. xii. 3; xix. 4; xxi. 16; xxii. 31; Mark ii. 25; xii. 10—26; Luke vi. 3.) And again, "That it might be fulfilled." That the Scripture might be fulfilled. (Matt. ii. 15—23; xviii. 17; xii. 17; xiii. 25; xxi. 4; xxvii. 35; John xii. 38; xv. 25; xvii. 12; xviii. 9; xxxi. 19—24; Luke xxi. 22; xxiv. 44.) I say, it was a wonderful sight to see Christ thus ever presenting Himself a monument, or the embodiment of the WORD. Or "the WORD" who was with God; and who was God. The JEHOVAH who spake all things into being.

CHAPTER II.

“And the WORD was made flesh.”—*John* i. 14.

“THE Son of God” was another title of our Lord. A title distinct from “The Word,” because it embraces the human nature, and presents to us “the God” man. The Messiah, or the Greek of the Messiah: “The Christ of God.” The anointed One, also presents to us the same Being, the God-man: “Thou spakest in vision to Thy Holy One, and saidst, I have laid help upon One that is mighty; I have exalted One chosen out of the people.” (lxxxix. 19.) I think we should preserve the distinction between this and other titles of our Lord, because we could not say, The Son of God was made flesh, nor that the Christ, or that Jesus was made flesh; but the eternal decree of JEHOVAH, the eternal purpose of JEHOVAH, the Substance, or Divine Being of the covenant, was made flesh. He was begotten by the WORD, and born to the world by the Word: “Behold, a virgin shall conceive, and bear a *Son*, and shall call His name Immanuel:” God with us. “Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Here is the Divine nature: “Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.” Here is the human element, the spiritual and temporal reign. The next verse to the one I have quoted from the Psalms is, “I have found David my

servant ; with my holy oil have I anointed him." David was a type of Christ. Jesus asked the Pharisees, " What think ye of Christ ? whose Son is He ? They say unto Him, The Son of David.

" He saith unto them, How then doth David in spirit call Him Lord, saying, the Lord said unto my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool ?"—referring to Ps. 110. " If David then call Him Lord, how is He his Son ?" Christ was the Son of David according to the *flesh*, but was the Lord of David according to His Divine nature. This mystery so confounded His enemies that they durst not ask Him any more questions. He Himself explained it most simply : " I am the root and offspring of David." (Rev. xxii. 16.)

" He shall be great, and shall be called the *Son* of the Highest : and the Lord God shall give unto Him the throne of His father David : and He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end.

" Then said Mary unto the angel, How shall this be ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God. . . . For with God nothing shall be impossible." (Luke i. 32.) The nature thus conceived, consubstantial with the Father and the Holy Ghost, must have been coeval with God ; hence the Sonship and the eternity of the Sonship : " God of the substance of the Father, begotten before the worlds : and man of the substance of His mother, born into the world." But the Eternal Son was as present with the Omniscient Father in a past eternity as He is now in glory. All things exist at once to Him, from eternity to eternity : " Thou lovedst Me before the foundation of the world." " The works were finished from the foundation of the world." " The Lamb slain from the foundation of the world." " Whose goings forth have been from of old, from everlasting." " Who hath saved us, and called us with an holy calling, not according to

our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." It was as easy for Christ to appear in the human form at any time in the past history of the world as it was for Him to be transfigured into the form of His glory upon the mount of transfiguration, or to enter into the midst of His disciples when the doors were shut: "With God nothing shall be impossible." "The Son" was begotten by the WORD "before the world began." What is purposed by God is already done: "Behold, I make all things new. . . . It is done. I am Alpha and Omega, the beginning and the end." (Rev. xxi. 5, 6.) But there was a sense in which the Son of God was begotten when He was conceived in the womb of Mary. Both the JEHOVAH GOD and the angel who announced the birth proclaimed this. Let the 2nd Psalm be read here. The Lord said the heathen and the people and the kings of the earth and the rulers, had set themselves against Him and against His anointed. Yet He said, "I have set my King upon my holy hill of Zion.

"I will declare the decree: the Lord hath said unto Me, Thou art my Son; this day have I *begotten* Thee. . . . Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." The Son was begotten by the Eternal, Almighty WORD, "before all worlds," and He was begotten in this day dispensation by the almighty power of the Highest. While He was man of the substance of the mother He was "The mighty God, The everlasting Father." And hence the doctrine I am teaching,—the eternity of the Sonship of Christ. "The Word was with God" in anterior ages, and "the WORD was God." "And the world was made by Him."

When Christ said, "The Son of *Man* which is in heaven" (John iii. 13), He taught the fact that in Himself, in His human nature, were the attributes of God, for in saying this He taught the *omnipresence* of His bodily nature: "What and if ye shall see the Son of *Man* ascend up where He was before?" (vi. 62.)

Here was taught absolutely the *omnipresence* of the bodily nature. It existed, or was in Being to the Father, from all eternity—omnipresent: omnipresent as the Father is omnipresent. He is almighty and immutable. His word spoken was the word done. (Rev. xxi. 6.) And hence the personality of "The WORD." "The WORD was God." There was also in Christ the omniscience of the human nature. Throughout the period of His public life He foretold that He should be crucified (John iii. 14; xii. 32); that He should die a violent death by the hands of the elders, chief priests, and scribes (Matt. xvi. 21; Mark ix. 9—12; Luke ix. 22; xxii. 21, 22); that He should rise again the third day, ascend into glory, and be the Judge of the world. The Son of Man was omniscient. His miracles proclaimed Him to be omnipotent. He never worked them in a greater or a more exalted name, but upon the confession of Himself, the Lord, JEHOVAH, by the person wrought upon. The miracle of turning water into wine revealed Him to be the Creator. He was also prescient. The manner of His death was not only known to Himself, but the time of it fixed by Himself. When He knew the time had come He delivered Himself up, committed Himself to the ordeal. (Luke xiii. 32.) And so there was prescience in all He ever did. (John xi. 14; xv. 4.) These attributes of "The Son of Man" (John x. 18) revealed Him to be God, and what was God was ever with God; and hence the visions of the Holy Trinity under the old economy. (Gen. xviii. 2, 3, 14—16; Dan. iv. 13—17, 23.)

I am not here denying the distinct human nature of Christ,—the doctrine the most consolatory next to that of His divinity. As born to the world there was that distinction, the distinct humanity, one with the sons of men (Mark xiii. 32; Matt. xxvii. 46): a thing of time, of sense, of divine appointment, but limited. While upon earth the "Son of man" was in heaven, where He had always been. And if the veil of humanity and of time could be lifted, we should see Him in heaven. (Acts vii. 56.)

But what I want to show is that from the time the first

human pair fell, from the time when the promise went forth, "The seed of the woman shall bruise the serpent's head," it was understood, and there was a looking forward to a divine Person, —to One who would be "The Son of God." A Being so anointed with the Eternal Spirit that He should restore again the creature to the Creator, the fallen child to the bosom of the Father. This "gift of God" was contained in the WORD, or everlasting covenant, as so wonderfully revealed by John. (i. 4, 12, 13.) But as I must speak later of this doctrine of adoption and of restoration to the bosom of the Father, I leave it here, only rejoicing in the gifts of God, of His Son, and of the Holy Ghost, the God-man and "the life."

In the fallen Eve we see the expectation inspired: I possess a man, even the JEHOVAH"—literal translation. (iv. 1.) And then the desire of every mother in Israel to have a son, to be the mother of the promised One, so that the general faith was called, "The desire of nations" (Hag. ii. 6), and the Church throughout four thousand years was said "to travail in birth." (Rev. xii. 2.) We hear Rebekah saying, "Give me children, or else I die." And Sarah: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, with Isaac." And the history of the sacrifice of Isaac was a lucid type of the sacrifice of the Son of the free woman, the Church of Christ: "Take now thy son, thine only son Isaac, whom thou lovest, And Isaac said, behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering." The substitution came: and the memorial reared,—JEHOVAH-jireh: The Lord will provide,—proclaimed the future sacrifice the Lamb of God; the future gift, "The Son of God."

We hear Hannah supplicating Heaven: "O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and wilt give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life." (1 Sam. i. 11.)

The son of Jacob was an eminent type of the Son of God. In

all the vicissitudes of Joseph's life, in the blood-stained garments brought to the father, in being sold into Egypt, in his plentiful provision against the famine, in his restoration to the father's bosom and to his brethren, and in his exalted station, in his promotion to great honour, he was a type of the Eternal Son of God.

Solomon also, the son of David, in his wisdom and glory, as the builder of the temple, in his taking to wife a heathen princess, and in being a chosen one of God, was an eminent type of the Son of God. In his dejection and idolatry he was a type of the Church after Him.

Samson, like Isaac, was a child of promise (Judges xiii.), and an eminent type of "The Son of God," as the spiritual deliverer who should come out of Zion to deliver his people from bondage, sin, and Satan, and who should pull down the great temple of Dagon to the ground, and undermine the empire of idolatry to the foundation.

I have shown how Isaiah foretold the coming of "the Son of God;" or rather that He was an ever-existing, present Deity, then with His church: EMMANUEL,—God with us.

The testimony of the King of Babylon is most striking: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Dan. iii. 25.) By what power was he moved to speak,—human, or divine? Had he heard of the mysterious appearance of the Son of God at Peniel, at Bethel,—“By Jericho,” to Manoah's wife,—to Elijah in the wilderness? Had that mysterious Personage, that "Form," been discussed by "the kings of the earth," as spoken of by David in that Psalm I have before referred to (ii.): "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed"? Did Nebuchadnezzar remember that counsel of rebellion? did he witness it in his own heart, and supplicate heaven for reconciliation and peace? Be this as it may, there was not only the knowledge of the Son of God among the Jews, but in the heathen

world also. The Pagan King did not speak by inspiration alone : there was conviction of sin, the knowledge of a fact ; and a wise decree of amendment, and submission

King Darius must also witness of the heavenly messenger of the Sovereign Ruler over all : " O king, live for ever. My God hath sent His angel, and shut the lions' mouths." (vi. 22.)

And in the next chapter is recorded a vision made to Daniel, of the destruction of all those temporal kingdoms, and the re-establishment of the Kingdom of the Son of God. " I beheld till the thrones were cast down, and the Ancient of Days did sit. . . . I saw in the night visions, and, behold, one like *the Son of man* came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him : His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. . . .

" And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." The words of the angel Gabriel seem almost taken from this ancient Scripture : " He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end." (Luke i. 33.) And it was this, His spiritual Kingdom, that the Son of God likened to so many things in His parables : " not of this world ;" but a reign set up in the hearts of men, to increase, and to endure for ever. I need not here extract the matter relating to it, let my reader turn to some passages, and he will see the Kingdom of the Father, and of His anointed. I do not like to pass over Heb. i. without extracting it, but I do ask that my reader will read it attentively before proceeding ; and he will see the Eternity of the Sonship of God, and of His glorious reign.

" Giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the

kingdom of His *dear Son* ; in whom we have redemption through His blood, even the forgiveness of sins : who is the image of the invisible God, *the first-born of every creature* :

“For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him : and He is before all things, and by Him all things consist.” (Col. i. 13—17.)

Here is the complexity of the nature of the Son of God : He was the Eternal WORD, “The mighty God, the everlasting Father.” And as an Omniscient, Almighty God, the Son was ever with the Father as He now is : “the beginning of the creation of God,” and endless duration.

What “the Son of God” was upon earth, He was to the Father from all eternity,—an ever-present Being : “What and if ye shall see the *Son of man* ascend up where He was before ?” We believe the past, present, and future, are always equally present to God. Thus it is we read : “The Lamb slain from the foundation of the world.” Note the remarkable expression : “When He bringeth in the first begotten into the world.” The Son was the first begotten in a past eternity, as He was when He was begotten into the world ; the head, substitution, and representative of the human race, then a sacrifice for sin. The uncreated Word of God came from the beginning upon the work of preparation and redemption, and wrought till it was accomplished : “My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.”

In a subordinate sense, nature, every being, was alike present with God in a past eternity. As an Omniscient, Omnipresent Being, every being was foreknown to Him, present to Him.

It was no hyperbolical way of speaking when Christ said, “Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your

head are all numbered." (Luke xii. 6, 7.) Infiniteness is one of the attributes of God: He is infinite in knowledge and understanding, His perception of all things is at once clear and absolute, His understanding and notice boundless. "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" Infiniteness in all things is one of the attributes of God. David said: "Thy word is true from the beginning."

"Now, O Father, glorify Thou Me with Thine Own Self, with the glory that I had with Thee before the world was." (John xvii. 5.)

Christ in His distinct office as the Second Person in the Holy Trinity, was called, "The only begotten of the Father. The only begotten Son." (John i. 14—18.) "The first begotten into the world." (Heb. i. 6.) "The first begotten of the dead." (Rev. i. 5.) In this sense St. Paul wrote of Him: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. . . . And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." (1 Cor. xv. 24—28.) This is the end of all Scriptural teaching,—that God was, is, and will be the accomplisher of the work of redemption and restoration. Let us not forget that we read of the Holy Ghost as of the Second Person of the Holy Trinity before He came, "Three men," and therefore we may suppose He will be made flesh, and dwell among us to restore all things. We have every encouragement to go forward in this dispensation of the Spirit, "Be not afraid, only believe." (Mark v. 36.) "All things are possible to Him that believeth." (ix. 23.)

The commission given to Ezekiel under the title given to him, "Son of man," and the designation repeated about eighty-nine times, was a striking type of the commission given to Christ under that title also. Thus the ancient commission ran,

"*Son of man*, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from Me." The same designation is employed by Christ relatively to Himself, and by the Evangelists about eighty times; and the Father's voice upon the mount of transfiguration was of the same official character: "This is my beloved Son, *hear Him*." We must hear Christ, and receive the *word* from His mouth. How often did He repeat the command: "He that hath ears to hear, let Him hear!" But this title—"the Son of man"—seems to give us a view of another phase of the Holy One who trod our earth. The God-man stands before us more conspicuously in His two distinct natures, divine and human. Here He is most graciously brought into the family of man; although the head, a member of the human race, one of themselves. And His identification of Himself as one in a past eternity, and in the days of His flesh, and again by inspiration after His ascension into glory, is an instance of His tender sympathy and compassion that could not be surpassed. "My delights were with the sons of men." (Prov. viii. 31.) By revelation, the eye of the Eternal Spirit, we do see "the Son of Man" in that past eternity with the future human race with whom He had even then so graciously identified Himself. His delights were with the family of man then. Oh, sublime conception! Stupendous fact! As God-man, was it not true of Him, "His name shall be called Wonderful"? An Omniscient God, ever present with a future race: a Prescient Redeemer, ever present with the race, the world He would redeem: an Almighty Being girded with power to do that which He had decreed. And in the days of His flesh the same avowal of relationship to the family He loved: "My mother and my brethren are these which hear the Word of God, and do it." And now that He is in glory, the bond of sympathy and compassion, the relative tie is the same: "We have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." While we worship "the Son of

God" as God, let us worship "the Son of man" also as man. "Is not this the carpenter's son? is not His mother called Mary? and His brethren James, and Joses, and Simon, and Judas? and His sisters, are not they all with us? Whence then hath this man all these things?" (Matt. xiii. 55.) Is not this sight the greatest wonder of our world,—the living God in the midst of us as one of the human family! What will be the subsequent page of history, we cannot yet wholly decipher; but, "I am the resurrection and the life: He that believeth in Me, though He were dead, yet shall He live: and whosoever liveth and believeth in Me shall never die," is written upon it. "Believest thou this?"—Yes: we must "hear Him." But a thought recurs I cannot refrain from expressing. "The Son of Man" in our midst: so lowly, so unknown! "He was in the world, and the world was made by Him, and the world knew Him not." So simple and unassuming, save as God; so undistinguishable, save by His holiness, sympathy, compassion—save by the Almighty attributes He manifested. An abstract from the world without a particle of it to sustain Him, without ever coveting, or ever aggrandizing one vestige of it,—claiming, or setting up a plea from it. Oh, I say, this was the greatest phenomenon of our world! the only perfectly moral and spiritual phenomenon of it. "The high priest asked Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see *the Son of Man* sitting on the right hand of power, and coming in the clouds of heaven." (Mark xiv. 61.) That undistinguished phenomenon upon the broad table-land of this world, strikes upon every sense and faculty of my being. On the judgment day we see Him "upon the throne of His glory." Reader, read for yourself: it is "the Son of Man;" it is the Lord." (Matt. xxv. 31, to the end.)

I am only teaching the distinction between the WORD, and "the Son of God," the Second Person of the Trinity. The distinction between the uncreated WISDOM, and "the Son of God," the Second Person of the Trinity. There was the dis-

inction ; and yet in the complex nature they were One. The WORD was "the Ancient of Days." (Dan. vii. 9.) "The everlasting Father." (Isa. ix. 6.) "The Immanuel." (vii. 14.) "The JEHOVAH." (Exod. vi. 3 ; xvii. 15 ; Psa. lxxxiii. 18 ; Isa. xii. 2 ; xxvi. 4 ; Gen. xxii. 14.) He who created all things, and wrought all the miracles of time. "The Son of God" was the Offspring of time, of David ; the pure sin offering for sin ; "The lamb of the first year without blemish." Doubtless this was the meaning of Abel's sacrifice : "The *firstlings* of his flock." But the first time we read of a lamb for sacrifice is in Gen. xxii. 7 : "Where is the lamb for a burnt offering ? " "My son, God will provide Himself a lamb for a burnt offering." And Abraham called the name of that place JEHOVAH-jireh : the Lord will provide. The Person, and the work of the Second Person of the Holy Trinity, were distinct, not only in the human nature, but in the Eternal Trinity. "Lo, I come : in the volume of the book it is written of Me, I delight to do Thy will, O my God." (Ps. xl. 7.) I say, the Person, and the work of the Holy Son of God, were distinct, although the Eternal God, and Father, was incarnate in Him to do the work. It was "the Son" who obeyed the divine law : "Thy law is within my heart." It was "the Son" who was subject to the divine will : "Lo, I come to do Thy will, O God." It was "the Son" who endured the strife of the day of life, scourging and torture ; who submitted to the ignominy of the cross, and of the grave ; who rose from the dead, and ascended into heaven. Here was a personal consecration, the work of "the Son of God." And yet in His complex nature, the work was the work of God, of the same Almighty who created all things, and wrought all the miracles of the Old Testament. "The WORD was made flesh, and dwelt among us, and we beheld His glory," and hence the continuance of the almighty works we had ever read of. Hence in all the passages I have before referred to (Dan. vii. 9 ; xiii. 22—27 ; Isa. ix. 6 ; vii. 14 ; Gen. xviii. 2, 3 ; xiv. 17), "The everlasting Father," or "the JEHOVAH," the Holy

Trinity, are seen to be one with "the Son,"—with Him who was to come. "In Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) But although the fulness of the Godhead thus dwelt in man, the manhood was taken into God, and this in a past eternity, as "the WORD," and as one of the Holy Trinity from all eternity. Thus we read, "Three men stood by Abraham," but he called them, "My Lord." And again, "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, . . . "This is the decree of the Most High." (Dan. iv. 17—24.) And thus it was the Second Person of the Holy Trinity who met with Jacob at Bethel (Gen. xxviii. 13—17), and who wrestled with him at Peniel. (xxxii. 24—30.) And nowhere do we see this teaching more verified than in the book of Revelation. The seven candlesticks do represent the seven churches of the world's history, and "the Son of Man" is seen in the midst of them all (i. 13), with the known salutation to all, "Fear not; I am the first and the last." The cup of the curse was taken from the Father's hand, but the Father upheld "the Son" in the Almighty work of Redemption. In Him dwelt all the fulness of the Godhead. Still, in our creed we should try to preserve the titles distinct and clear,—*"The WORD,"* or *"The JEHOVAH,"* and *"The Son of God,"*—although One. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." (John i. 18.) And thus it was, that Jacob could not only say, "I have seen God face to face;" but could add, "and my life is preserved." There was mediation and salvation in Him with whom he wrestled. And hence the voice of God to Moses: "Behold, a place by Me. . . . And I will put thee in a clift of the rock, while my glory passeth by." And so St. Paul, after declaring the Godhead of Christ, proclaimed also: "And ye are complete in Him, which is the head of all principality and power."

If we would see this doctrine of prescience, omniscience,

omnipresence, omnipotence, and immutability, taught relatively to ourselves, I would say, behold it in the Book of Revelation. There lies the world's history; the vision of the Church of Christ, and of the corrupt Church, or of the Babylon of the world's history; an open page, as lucid as the fold of God upon the plain of Moab. If His creatures were ever thus a fold before God, how much more was His beloved Son in His bosom from all eternity? "I tell you before it come, that, when it is come to pass, ye may believe that I am He."

God said by the prophet Isaiah, "*Behold* my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon Him: He shall bring forth judgment to the Gentiles." (xlii. 1.) He had just before explained, "I *beheld*, and there was no man; even among them, and there was no counsellor." (xli. 28.) Now he says, "*Behold*," there is some one; and I think the word servant literally rendered, would be Son, even rather than the Messiah. Christ's quotation of the passage rather favours this rendering, as though the voice was the same as that heard at the baptism, and upon the mount of transfiguration. (Matt. iii. 16; xvii. 5.) "Behold my servant, whom I have chosen; *my Beloved*, in whom my *soul* is well pleased: I will put my Spirit upon Him, and He shall shew judgment to the Gentiles." (xii. 18.) St. John said, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." (iii. 33.) The Son of God ever stood upon the broad plain of God's universe, whether we "behold" Him in the Old Testament, or the New; and He is ever calling to us to "Behold." In Him was all that eternal justice could demand; obedience unto death, even the death of the cross; and "through the Eternal Spirit offered Himself without spot to God." And hence the paternal commendation: "This is my beloved Son, in whom I am well pleased." This formal notification of a great truth must have been something very important in God's dealings with the world; the fulfilment of promise; of great expectation. There must have been a

knowledge of the Son of God under the old dispensation ; more, I think, than is generally supposed, for the devil thus to prick his ears, as he heard the proclamation made from heaven : "This is my beloved Son." The designation was distinct from that of the Messiah, having had its origin in the miraculous conception : "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : *therefore* that holy thing which shall be born of thee shall be called the Son of God."

The prying inquisitiveness and alarm of the devil were most striking ; and the snares laid accordingly were not less so : "If Thou be the Son of God." And again, "If Thou be the Son of God : " what a mystery to solve ! But doubtless the first trial satisfied him upon the point. This was also the deep problem of the kings of the earth at that time, and of many others.

But before proceeding let us ask, what was the meaning of this doctrine of the Son of God ? what was there contained in it ? It signified to the human race an entire replacement of what was lost at the Fall : "If any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new." (2 Cor. v. 17.) When it is written, "He is the first-born of every creature" (Col. i. 15), it means, He is the Head and Representative of every creature. And when He proclaimed Himself to be "the beginning of the creation of God" (Rev. iii. 14), He meant that He was the "faithful Creator" in man, for man's redress ; in creation, for its restoration, and the redemption of the body. (Rom. viii. 22, 23.) And when it is written, that He was "the first begotten from the dead" (Rev. i. 5), it means that He ever was, is, and ever will be, the Fountain of life to all ; as He Himself proclaimed : "I am the resurrection and the life." And again in John v. 40 : "I am come that they might have life, and that they might have it more abundantly." (x. 10.) If we look at "the Son of God" in these lights we shall understand the faith of the Church in Him on the one hand, and the malice of the devil on the other.

"The Son of God" was "the Second Adam in this world, but

He was "the first begotten" in the family of God in the world to which He is returned, and to which we are all hastening. St. Paul said, "When He bringeth in the first begotten into the world." And St. John, "God sent His only begotten Son into the world." He never forfeited His innocence, or His right in the realm of glory, more than He did in our world. We read of "the angels which kept not their first estate," but "the Son of God" did keep His first estate, and by His subjection to death for sin, "went and preached unto the spirits in prison." We must thus think of Him, what is to be is always present to God. And His Son has always been the Head of all principality and power to Him. From that Beatitude upon the Mount of Olives, where we have seen Him alone with the Father, as it were in open vision, we hear Him say, "Now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." The veil of the unseen world seemed for a moment drawn aside. He was "the first-born of every creature." (Col. i. 15.) "The beginning of the creation of God." (Rev. iii. 14.)

All the names given to Christ were given either by direct inspiration (Isa. ix. 6, vii. 14), or by a messenger sent directly from God. (Dan. ix. 25, 26; Matt. i. 21—23; Luke i. 32—35.) Therefore we do well to distinguish between these divine titles, and to see Him under their several significance. The science of names in Scripture was, and is, divine: what knowledge do we arrive at by it! "That holy thing that shall be born of thee, shall be called the Son of God." One with the family of man.

When He had walked on the sea to His disciples in the ship, we read, "They came and worshipped Him, saying, Of a truth Thou art the Son of God." (Matt. xiv. 33.) St. Mark opened his Gospel with the bold proclamation, "The beginning of the Gospel of Jesus Christ, the Son of God." (i. 1.) And he wrote, "Unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God." (iii. 11.)

"And devils also came out of many, crying out, and saying,

Thou art Christ the Son of God. And He rebuking them suffered them not to speak : for they knew that He was Christ." (Luke iv. 41 ; ix. 22—26.) "The Son of man is not come to destroy men's lives, but to save them." (ver. 56.) And we know Peter's confident reply to his Lord's question : "But whom say ye that I am? Thou art the Christ, the Son of the living God." (Matt. xvi. 16.) We should reflect solemnly upon this confession of faith, because Christ declared it had not been wrought by any natural operation, but revealed to Him by the Father, by a miracle of grace. "Faith is the gift of God," and we should worship Him for the gift.

St. Matthew, Mark, and Luke, record alike the voice at the baptism of Christ, and upon the mount of transfiguration ; and St. Peter, with his usual fervour, referred to the latter : "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty."

"For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with Him in the holy mount." (2 Epis. i. 16.)

It is very remarkable that in the genealogy of Christ as traced by St. Matthew, it closes by the words, "Adam, which was the Son of God." That link of relationship was lost, but it was restored to the human family by "the Son of God:" as "the firstborn of every creature," He represents all.

The record of St. John of the Sonship of Christ is beautiful in variety from the other Evangelists. His peculiar phase of the subject is, that "the Son of God," was "the lamb of God." And hence eternal life by Him. His divine nature is more lucidly revealed in this book. "This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not ; but confessed, I am not the Christ. . . .

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"This is He of whom I said, After me cometh a *man* which is preferred before me : *for He was before me.*

"And I knew Him not : but that He should be made manifest to Israel, therefore am I come baptizing with water.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him.

"And I knew Him not : but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.

"And I saw, and bare record that this is the Son of God.

"Again the next day after John stood, and two of his disciples ;

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God !" (John i. 18—36.) "The Son of God," and "The Lamb of God," were one in the mind of the great herald of Christ. We must remember how canonical and familiar a thing the Lamb of Sacrifice must have been for a youth to exclaim, "Behold the fire and the wood : but where is the lamb for a burnt-offering ?" And for Abraham promptly, and prophetically to reply, "My Son, God will provide Himself a lamb for a burnt-offering." And under the Levitical dispensation, the paschal lamb from year to year had typified Him who was to come : "Your lamb shall be without blemish, a male of the first year." (Exod. xii.) The Son of God was the Lamb slain from the foundation of the world ; and John said God had sent him to be a witness of the fact to the world. The ram caught in the thicket to be offered up instead of Isaac did typify the complexity of Persons in the work of Redemption. The verse preceding those I have quoted from the first chapter of John, reveals this mystery : "The only begotten Son, which is in the bosom of the Father, He hath declared Him." "God

was in Christ, reconciling the world unto Himself." He did Himself meet the demand of justice; in His Son pay the debt for our transgressions due to His own eternal throne; with the price of His own blood, purchase our ransom. This was purposed to be done by the Holy Trinity in the council chamber of a past eternity. No force exercised upon either, but legal power taken upon each, and volunteered by all: "Lo, I come: in the volume of the Book it is written of Me." (Ps. xl. 6, 7.) "Here am I: send Me." (Isa. vi. 8.) No coercion, but united, Almighty love; and the unity of the Divine purpose was strength. The love of God for sinners prompted to the undertaking, and love accomplished it. The Father never left the Son, He never leaves His fold. But if He gave such a cup to the Son of Man, let us not murmur at His appointments. "Here am I: send Me," should be the voice of every child of His,—of every ransomed offspring of the Fall. It was the Eternal Father who upheld the pillars of Redemption, and hence we read, "The Church of God, which He hath purchased with His own blood."

Immediately after this wonderful teaching in the first chapter of St. John, Christ wrought the miracle of turning the water into wine, to reveal the fact indeed, that He was the Creator of whom John had said, "the world was made by Him:" and then He spake those consolatory words concerning Himself, that are so pregnant with life, and life eternal, I cannot refrain from extracting them here: "No man hath ascended up to heaven, but He that came down from heaven, even *the Son of man* which is in heaven.

"And as Moses lifted up the serpent in the wilderness, even so must the *Son of man be lifted up*." This was to confirm what the Baptist had said of the Son of God being the Lamb of God who would take away the sin of the world. "That whosoever believeth in Him should not perish, but have eternal life.

"For God so loved the world, that He *gave* His only begotten

Son, that whosoever believeth in Him should not perish, but have everlasting life.

"For God sent not *His Son* into the world to condemn the world; but that the world through Him might be saved.

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten *Son of God*." The herald of the Lamb repeated a part of this Gospel proclamation, and then again took up the theme. "He that cometh from above is above all: he that is of the earth is earthly: He that cometh from heaven is above all.

"The Father loveth *the Son*, and hath given all things into His hand.

"He that believeth on *the Son* hath everlasting life: and he that believeth not *the Son* shall not see life; but the wrath of God abideth on him." (iii. 13, 17, 31, 36.)

We immediately hear the Son of God saying to the woman of Samaria, "If thou knewest the *gift* of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water." (iv. 10.) And if we follow in His teaching, we shall see how He taught Himself to be the life of the world. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of *the Son of God*: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself. And hath given Him authority to execute judgment also, because He is *the Son of man*." And then the spiritual Head went on to say, Marvel not at these spiritual manifestations, "For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (v. 25—29, 40.)

In the 9th chapter is one of the most striking records of the New Testament. The great Healer had "opened the eyes of a

man born blind." The Pharisees offended, cast him out: Jesus heard that they had cast him out, and when He had found him, He said unto him, Dost thou believe on *the Son of God*?

"He answered and said, Who is He, *Lord*, that I might believe on Him?" The man had taken the highest ground. He believed that He who had wrought so great a miracle must be the Almighty God, but the doctrine of the Sonship of the Messiah he had not been taught. "Jesus said unto him, Thou hast both *seen* Him, and it is He that talketh with thee." "And he said, Lord, I believe. And he worshipped Him." Oh Lord of life and glory, Jesus Christ the Saviour of the world, Son of God, we are all born blind! Open our eyes that we may believe and worship Thee.

In chap. x. 35, 36, we hear Him saying to the Jews, "If He called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am *the Son of God*? If I do not the works of my Father, believe Me not. But if I do, though ye believe not Me, believe the works: that ye may know, and believe, that the *Father is in Me*, and I in Him. Therefore they sought again to take Him: but He escaped out of their hand." Those by whom God spake were spiritual agents. His Son was a spiritual agent, and all His sent ones are spiritual agents,—spiritual realities, whether we will believe it or not.

In chap. xi. 4 we hear the Son of God saying to the sisters of Lazarus: "This sickness is not unto death, but for the glory of God, that the *Son of God* might be glorified thereby." "The sickness of our fallen, evil nature is not unto death; death itself is not unto death, but for the glory of God, that the *Son of God* might be glorified thereby." In the resurrection of Lazarus they were both alike glorified: "Whosoever liveth and believeth in Me shall never die. Believest thou this? Martha saith unto Him, Yea, *Lord*:" we must never forget that this

title is the same as the JEHOVAH of the Old Testament. Martha believed Christ to be the Lord God Almighty. "Yea, Lord: I believe that Thou art the Christ, the *Son of God, which should come into the world.*" Here is the expectation I have spoken of. There was the foreknowledge that the Messiah should be the Son of God, the Head of the great fraternity of men. When He came He was born to the world; but from all eternity, in the prescience of Divine decree, He had ever existed—as One of the Eternal Three, as Omniscient, Omnipresent God. He had ever been with God, and was God: "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

"Hath in these last days spoken unto us by *His Son*, whom He hath appointed heir of all things, by whom also *He made the worlds.* . . . Unto *the Son* He saith, Thy throne, O God, is for ever and ever." (Heb. i. 1—8.) Here is the Eternal Son from the beginning of the creation to the time of His ascension into glory. To the time of His Restoration.

St. John closed his Gospel with the authoritative words: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, *the Son of God*; and that believing, ye might have life through His name." (xx. 30, 31; xxi. 25.)

But there was another feeling upon this subject of the Son of God. Shall we call it blindness, ignorance, aversion, or unbelief? We may call it all these, for it forms a strange contrast to the knowledge, faith, subjection, peace, gratitude, and love we have seen. Contrast the picture, and account for it if we can upon any other principles than spiritual life, and spiritual death. "The Son of man goeth as it is written of Him; but woe unto that man by whom the Son of man is betrayed!" (Matt. xxvi. 24.)

"The Jews answered Him, We have a law, and by our law He ought to die, because He made Himself the Son of God."

(John xix. 7.) "The Jews answered Him, saying, For a good work we stone Thee not; but for blasphemy; and because Thou, being a Man, makest Thyself God." (x. 33.)

"The high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.

"Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power.

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. (Matt. xxvi. 63, 65.)

"Art Thou the Christ? Tell us. And He said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer Me, nor let Me go.

"Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth." (Luke xxii. 67, 71.)

"Again the high priest asked Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy; what think ye? And they all condemned Him to be guilty of death." (Mark xiv. 61, 64.)

But these three declarations of Himself are most striking, and I do ask my reader to pause over them a moment with me before leaving the closing scene. The first is in John viii. 58. Jesus had said to the Jews who boasted of their descent from Abraham, "Ye have not known God; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him. . . . Verily, verily, I say unto you, Before Abraham was, I am." This was a direct reference to

Exod. iii. 14 ; vi. 15, 16. And Christ's meaning was, I am the I AM,—the JEHOVAH, the Messiah, or the Being of the Covenant. And thus it was "they took up stones to cast at Him." And He worked one of His greatest miracles to confirm what He had said, that He was the Almighty.

The second striking proclamation of Himself I would draw attention to, is in John xviii. 5, 6, 7. It was after that descent of "The Son of God," from the Mount of Beatitude recorded in the foregoing chapter. He had said, "Now is my soul troubled ; and what shall I say ? Father, save Me from this hour : but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it." This word *it* is in italics. I do not think the meaning is that the name should be glorified, but that both the Father and the Son should be glorified : "I have both glorified, and will glorify again." Let these remarkable verses be read here. (xii. 27—33.)

I have before said, the Mount of Beatitude had strengthened Christ for Gethsemane, the trials, and the closing scene. And so now we read : "Jesus, therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye ?

"They answered Him, Jesus of Nazareth. Jesus saith, I am." Unfortunately in our translation it is written, "I am *He*," but it entirely alters the sense, the mind of the Spirit. Jesus of Nazareth had been said in taunt, and the answer was, I AM. The JEHOVAH. There was majesty, light, and life in the declaration. The following notification is remarkable : it hath been said, "Judas, then, having received a band of men and officers from the chief priests and Pharisees, cometh hither." Now the notification is again made. "And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am,"—I AM ; or, I am the JEHOVAH, the Supreme Being, the Being of the Covenant, the promised Messiah, Saviour, Redeemer, King,—"they went backward,

and fell to the ground." This was the light of conviction ; the weight of condemnation ; and hence the latter exclamation, "I have sinned in that I have betrayed the innocent blood. And he went and hanged himself." It was the same light of knowledge and of life as shone around Saul as he was going to Damascus ; but to the one to salvation, to the other to condemnation.

"Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth.

"Jesus answered, I have told you that I am : " or, I am the JEHOVAH. In the fourth verse we have seen His foreknowledge in the fact that His time was come : and we see it in His warning to Peter of his denial ; did He then make this proclamation of His deity *three* times to warn him yet again of what He had told him? But the declaration may have had a contrary effect, even upon the true disciple, although supported by the inquiry, "The cup which my Father hath given Me, shall I not drink it?" Was the fact too overwhelming? too glorious? too astounding to be true? Was the faith of Peter weakened, or strengthened by the revealed glory? He had himself proclaimed it : "Thou art the Christ, the Son of the living God ;" but the denial by cursing and swearing soon took place. How near are we to salvation, to paradise, or to the kingdom of God by grace, by Christ? or to hell by the devil? Peter was recalled : "Go your way, tell His disciples, *and* Peter, that He goeth before you into Galilee." Judas was lost : neither the omniscient warnings of his Lord, nor the glory of his God saved him. Well might Peter from the brink of destruction write : "If the righteous scarcely are saved, where shall the sinner and the ungodly appear?"

The third and last of Christ's proclamation of His Godhead under this form was before the high priest : "Art Thou the Christ, the Son of the Blessed? And Jesus said, *I am* : and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his

clothes, and saith, What need we any further witnesses? ye have heard the blasphemy." I believe in the mind of the Spirit the meaning here is the same: I AM; or, I am the JEHOVAH, the Messiah, the Blessing of the covenant; and hence the sentence of condemnation and of death for blasphemy. Before Pilate the sentence of condemnation was for treason: "Art Thou the King of the Jews?" (John xviii. 33.) Let the 19th chapter to the 16th verse be read here, and the condemned traitor of Church and State will be seen. Reader, which are you? what are you? A disciple of our Lord and Saviour Jesus Christ, of the Lord of life and glory? or an adherent of Cæsar? or, shall I say, a conspirator with "the chief priests and Pharisees?" I leave the question. Those who know *only* of salvation in a visible Church, and of security *only* in a State, are traitors to God in Christ; and can never come into His kingdom, which He witnessed was not of this world.

Upon this elevation of the kingdom of God, the writer takes her stand; and tells her readers from hence that it was at the sight of the Lord Jesus Christ, the Saviour and Redeemer of the world, "The Ancient of days, The JEHOVAH GOD of glory,"—in His humiliation, submersion, submission,—“set at nought, mocked, bound stripped, clothed in a scarlet robe, a crown of thorns,—compelled to bear His cross,—spit upon, smitten, scourged, crucified between two thieves, with the opprobrious title, “This is Jesus the King of the Jews,”—she tells her readers it was at that sight,—at the sounding of the three Gospel trumpets under that ignominy, blackness of hell, I AM, I am JEHOVAH,—that she found full peace, and joy in believing in Him. Long and sorely had the devil tried to turn her thoughts to herself,—to lead her on mending, patching, improving her own righteousness,—tempting her to look to self instead of to the lifted up Lord,—Lord of life and glory; as fast as she went forward she was ever driven back again by the enemy of souls; but before the brazen serpent, the antidote of sin, the effulgent title of our Lord,—I am JEHOVAH,—she found the

entire, full, and perfect peace she had sought for and prayed for, waited for and watched for: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "Blessed is he that waiteth. Blessed is he that watcheth."

"I am JEHOVAH." Reader, like St. Paul, have you seen that light from heaven shining round about you? or, like the body of the Jews, are you in darkness? What else could be the meaning of the phenomenon of the world's history, the submersion of the Godhead beneath the billow of hell, but the Redemption of the world? The salvation of souls? "Father, forgive them; for they know not what they do." "It is finished," was the crowning point of that glory, and we are saved. It has been said, "The humiliation of Christ was His glory." Reader, have you seen that glory? If not, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" but ask in faith; seek in earnest, perseveringly, and without faltering; and knock hard: do not be satisfied with any thing short of entire, full, and perfect peace. I am JEHOVAH. Read again John xvii., and hear Him say, "The glory which Thou gavest Me I have given them; that they may be one, even as we are one." It was after Christ revealing Himself to the Jews as the great I AM, and was about to give sight to a man blind from his birth, that He proclaimed the truth, "I am the Light of the world." (John ix. 5.) And He must shine from heaven a light round about us, if we would have the scales fall from our eyes and see.

Still the rabble reviled and taunted: "*If Thou be the Son of God, come down from the cross.* He trusted in God, let Him deliver Him now; for He said, I am the Son of God." But in this scene of hell there must be one more testimony to the truth: "When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, *Truly this was the Son of*

God." (Matt. xxvii. 40, 43, 54.) This perfect Being—perfect God and perfect man—did replace mankind in innocence, humanity in safety : but the two classes of beings remain,—those who receive Him, and those who do not ; those who love Him, and those whose evil dispositions hate and crucify Him. The distinction is boldly set before us : to which do we belong ?

The first thing we read of St. Paul after his conversion is : "And straightway he preached Christ in the synagogues, that He is the Son of God." (Acts ix. 20.)

And to the Romans He wrote : "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh : and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead : by whom we have received grace and apostleship, for obedience to the faith among all nations." (i. 3, 5.)

"What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (viii. 3, 32.)

"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." (Gal. iv. 4, 6.) It is the replacement of all things in the Son of God, I want my reader to see.

As St. John connected the doctrine of the Son of God with that of the doctrine of the Lamb of God, so St. Paul connected the doctrine of the Son of God with that of the Eternal Priesthood of Christ. He saw in the Son of God the High Priest who should rise "after the order of Melchisedec, after the power of

an endless life,"—the spiritual Head of the Church,—“the High Priest of His profession ;” and if the Book of Hebrews alone be read with this point in view, the connection in the Apostle’s mind, in the spirit of inspiration will be seen. The throne of David typified the throne of divine glory : “ A sceptre of righteousness is the sceptre of Thy kingdom.” (i. 8.) In my last work upon the name JEHOVAH, I have shown how St. Paul avoided the use of that title in writing to the Hebrews, lest from their superstitious awe of the great name the use of it relatively to “the Son of man” might appear to them an impious assumption : He seems therefore to have employed judiciously, and most scripturally the title of “the Son of God,” which he drew directly from their ancient Scriptures ; more glory than the glory of Solomon was expected in “the Son of David.” “Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem where David was ?” (John vii. 42.) This teaching was ever dear to the Jews ; and the converted Jew and learned Apostle was wise in thus feeding them with milk, and not with strong meat. (v. 12.) But throughout the whole of his other Epistles he was bold to proclaim that “the Son of God” in His complex nature was the JEHOVAH of the Jewish Scriptures. Herein we do see the wisdom of the mind of the Spirit, for by it we get a view of the Eternal Priesthood of the Son of God that we might not otherwise have had. I say, the Book of Hebrews should be read with this point in view, and a glorious view will be had of “the Son of God” in His priestly and mediatorial office. As He thus stands alone in this world amongst the “sons of men,” we do worship Him.

The same Apostle wrote to Timothy : “there is one God, and one Mediator between God and men, the *man* Christ Jesus ; who gave Himself a ransom for all, to be testified in due time.” (1 Tim. ii. 6, 7.)

“When He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”

"Christ glorified not Himself to be made an high priest ; but He that had said unto Him, Thou art my Son, to-day have I begotten Thee ; saith also in another place, Thou art a Priest for ever after the order of Melchisedec." (Heb. v. 5, 6.)

"This *man*, because he continueth ever, hath an unchangeable priesthood.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (vii. 24—26.)

"Now of the things which we have spoken this is the sum : We have such an High priest, who is set on the right hand of the throne of the Majesty in the heavens ; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." (viii. 1, 2.) Thus did the Apostle lead on the mind of the Hebrews from their old institutions into the blaze of the light of the Gospel of Christ ; from the Levitical priesthood, to the Eternal priesthood of the Son of God : "the *Son*, who is consecrated for evermore." (vii. 28.)

"For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us. (ix. 24 ; x. 21, 22.)

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin." (iv. 14, 15.)

Thus the Apostle could take back his Hebrew brethren to their ancient type : "Abraham, when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son." (xi. 17.) This unfathomable, and infinite doctrine of the Eternal Priesthood of the Son of God, evolved

from the doctrine of the Eternal Sonship, is consolatory, and refreshing in this wilderness world ; for often do our supplications flag, and perhaps our faith grow cold ; but the very presence of the Son of God before the throne is intercession ; and His mediation steadies the earth in her orbit to glory

Let us for a moment turn to the Epistles of St. John, who I have said so scripturally connected the doctrine of the Son of God, with the doctrine of the Lamb of God. "The life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us. . .

"And truly our fellowship is with the Father, and with *His Son* Jesus Christ.

"And the blood of Jesus Christ *His Son* cleanseth us from all sin." (1 Epis. i. 2, 3, 7.)

"We have seen and do testify that the Father sent the *Son* to be the Saviour of the world.

"Whosoever shall confess that Jesus is *the Son of God*, God dwelleth in him, and he in God." (iv. 14.)

"Who is he that overcometh the world, but he that believeth that Jesus is *the Son of God*.

"He that believeth on the *Son of God* hath the witness in himself. . . .

"And this is the record, that God hath given to us eternal life, and this life is in His Son.

"He that hath the Son hath life ; and he that hath not the Son of God hath not life."

And then mark the fervent utterance of the speaker : "These things have I written unto you that believe on the name of the Son of God. . . .

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, in His Son Jesus Christ. This is the true God, and eternal life."

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed : for he that biddeth him God speed, is partaker of his evil deeds." (2 Epis. 9—11.)

The words of St. Peter are striking as connecting the promise or the blessing of the covenant with the Son of God : "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus ; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go." (Acts iii. 13.)

And again he saw the Lamb in the Son of God : "Ye were not redeemed with corruptible things, as silver and gold But with the precious blood of Christ, as of a lamb without blemish and without spot : Who verily was foreordained before the foundation of the world." (1 Epis. i. 19.) And the public confession of the Ethiopian eunuch was : "I believe that Jesus Christ is the Son of God." (Acts viii. 37.)

In the Revelation we hear Christ saying of Himself, "These things saith the *Son of God*." (ii. 18.) "These things saith the Amen, the beginning of the creation of God. (iii. 14.) "I am the root and the offspring of David." And this was the same Being who said, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (i. 8.) "I am He that liveth, and was dead ; and behold, I am alive for evermore." (i. 18.) Thus in this last canon of Holy Scripture we have Christ's own testimony to the eternity of His Sonship, as we have seen it taught throughout the volume of Revelation : "The Son of God," the Creator of the world (John i. 10 ; Col. i. 16 ; Heb. i. 2), and the same was the Redeemer also. (Isa. xlv. 6, 24 ; xlvii. 17.) "The Son of man," who trod our earth, who was persecuted, condemned as a malefactor, blindfolded, struck on the face, spit upon, scourged, crowned with thorns, and crucified, was the

Creator of all the systems of worlds we behold in the starry heavens, and the Creator of man. His Redeemer when He had fallen—the Redeemer of His cursed inheritance. Then what do we learn from the Son of God as He stands before us? A very solemn fact,—that “there is not a just man upon earth, that doeth good, and sinneth not.” (Eccl. vii. 20.) “There is none that doeth good.” “That every mouth may be stopped, and all the world become guilty before God.” (Rom. iii. 19.) We see the world lying in wickedness, dead in trespasses and sins, and in Him the replacement of all. Here we must take our stand for time, death, and for eternity. Salvation is not in ourselves; it is the gift of God. Eternal life is not in ourselves; it is in the Son of God.

“Then said Jesus unto the twelve, Will ye also go away?”

“Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

“And we believe and are sure that Thou art that Christ, the Son of the living God.” (John vi. 67—69.)

But I must here add one word more upon the connection in the mind of the Spirit between the Son of God and the Lamb of God. The work of Redemption by the Son of God done, the Holy Ghost as promised given as a sequence done, in the Revelation, the spiritual union between the Church and the Lamb, the consummation of the holy union is seen to take place. The language may, to some extent, be rooted in His own parable of the man who made a great supper and bade many. (Luke xiv., from the 15th verse.) And in the parable of the marriage of the *king's son*. (Matt. xxii.) If this be so, the question as to the meaning of the “wedding garment,” about which there has been so much discussion, is settled for ever. “The Lamb of God” is the central object in the vision of the Apocalypse, and we must remember that the vision was made to the beloved disciple, whom I have said so wonderfully connected the doctrine of the Son, and of the Lamb: “Behold the Lamb,” who I have shown in chap. ii. 18, proclaimed Himself to be “The Son of

God." (v. 6—8, 12, 13; vi. 1, 16; vii. 9, 10, 14—17; xii. 11; xiii. 8—11; xiv. 4, 10; xv. 3; xvii. 14; xix. 7, 9; xxi. 9, 14, 22, 23, 27; xxii. 1.) I say, "Behold the Lamb" as He is revealed in this book, and then see His eternal union with the Church. As we see Him in the *seven* candlesticks: "One *like unto* the Son of man," but glorified. (i. 13—16, 18.) The Christ of the Gospels,—*"The Lamb of God"* of the Gospels,—is the central object; the Alpha and the Omega of the Apocalypse.

"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God." (xix. 7—9.) In ver. 19 we read, "He was clothed with a vesture dipped in blood: and His name is called the Word of God." Here is the complexity of the Word, of the Being God-man.

"And there came unto me one of the seven angels, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

"And He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, *having the glory of God.*" (xxi. 9, 10.) No language could be more forcible to reveal the eternal spiritual union between the Church and the Lamb: they are seen One, as declared by Himself in that sublime prayer to His Father I have so often noticed. (John xvii. 21, 23, 24.) "*Having the glory of God,*" explains the meaning of "the wedding garment" in His parable; absolutely the moral and spiritual glory of the Almighty God, put upon the Church by her Head, "the Lamb." As the married woman takes the position of her husband, his possessions, his inheritance, his

relative standing, his title, or honour and glory, in short, his oneness in the social scale, in being,—“They twain shall be one flesh;” so the spiritually united member of Christ’s body takes with Him all that He was heir to,—eternal life, and an eternal inheritance; His nature, honours, riches, relative position, glory: “having the glory of God.” But we must never forget that the gift of the Holy Ghost for her sanctification is His gift; and therefore she must continue in prayers and supplications to Him for His spirit, that she may be prepared for her eternal union with Him. “Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption.” (i. 1, 30.) “Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. (Phil. iii. 8—10.) “Henceforth there is laid up for me a *crown of righteousness*, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.” (2 Tim. iv. 8.) This crown is a reference to the mitre of the High Priest: “**HOLINESS TO THE LORD.**” (Exod. xxviii. 36.) The Holiness of our eternal High Priest pleaded for us, and put upon us: “having the glory of God.” No other salvation, no other glory will ever serve us before the great white throne,—before the Allseeing Judge. It is peace indeed to lie low at the mercy-seat, and receive mercy—glory.

I think I have now established the doctrine, or the fact, of the eternity of the Sonship of the Son of God; for this “Lamb slain from the foundation of the world” (xiii. 8), was “the Son of God,” and in Revelation He is seen to be a volume of eternal life; the Almighty God, giving life, and eternal life to all who come to Him.

But I will not leave this subject of the Sonship of the Son of God, without for a moment glancing at another phase of it:

that of the relationship of Father and child restored to the human race.

The universal Fatherhood of God was re-established ; and the doctrine of adoption by grace confirmed. We are now in a spiritual relation nearer to God than the first human pair were by nature ; and, as justified by Christ, in as perfect a state of innocence. Let us look at the adoption, and the paternal tie. St. John wrote : " As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name : which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" (i. 12, 13.) Here is a spiritual birth,—the natural man made " a partaker of the Divine nature." (2 Peter i. 4.) And this was one of the first rudiments in the teaching of Christ : " Ye must be born again." And then He led on His hearers from this " earthly thing," to speak of " heavenly things," even of life eternal. (John iii. 6 ; xv. 16.)

" Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is." (1 John iii. 1, 2.)

" God sent forth His Son . . . to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." (Gal. iv. 4.) " As many as are led by the Spirit of God, they are the sons of God." (Rom. viii. 14—16.) In the antediluvian world there were " the sons of God." (Gen. vi. 2—4.) And in the Patriarchal age, " the sons of God came to present themselves before the Lord." (Job i. ; ii.) The prophet Hosea wrote of the Gospel dispensation : " It shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

(i. 10.) This is the teaching of the whole Bible,—that God is our Father, and we are His children. And He says this Divine tie is stronger than the mother's love, or the relation of the natural parent; and hence He said, Woe to them who should offend one who believes in Him; who is His child by grace. Whence came the tender tie, the restored link? By "the Son of God." What He is to the Father, every believer in Him is. We have our title-deeds, and hell cannot wrest them from our hold: "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17; xvii. 5.) And, "Go to my *brethren*, and say unto them, I ascend unto my Father, and your Father; to my God, and your God." (John xx. 17.) This last sentence was the fulfilment of the covenant: "To be a God unto thee, and to thy seed after thee." (Gen. xvii. 7.) If we would know the nature of our relation to God as children, let the New Testament be read to see what He was to His beloved Son; what the endearing name of Father was in the mouth of the Son so beloved: "O righteous Father, the world hath not known Thee: but I have known Thee. . . . Father, I will that they also, whom Thou hast given Me, be with Me where I am. That they all may be one; as thou, Father, art in Me, and I in Thee. Father, the hour is come, glorify Thy Son." (John xvii.) "O my Father, if it be possible, let this cup pass from Me. O my Father, if this cup may not pass from Me, except I drink it, Thy will be done. Abba, Father, all things are possible unto Thee." "Father forgive them, for they know not what they do. Father, into Thy hands I commend my spirit." Oh, I say, if we would know what the Eternal Father is to ourselves, let the four Evangelists be read, to see what He was to His Son! Human love cannot be compared to Divine love; nor shall we ever know what the love of the Father is, till we see it in the glorified Church of the Lamb. But now as the mornings break, and the evenings close, He has taught us to say, "Our Father, which art in heaven." And in the day of prosperity, and adversity, we say, "O Lord, Thou art our

Father." And when we close our eyes in death, it will be with His own most blessed words: "Father, into Thy hands, I commend my spirit." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32.)

"We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." (1 John v. 20.)

I cannot refrain from adding here the sublime words of our Communion Service: they are so entirely one with the subject. "Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

"O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

"For Thou only art holy, Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father."

"He shall be called the Son of the Highest." (Luke i. 32.)

LORD Jesus, Son of God most High,
"The WORD" throughout eternity;
Saviour, Creator, Sovereign Lord,
Speak but the Word, Almighty God.

Lord Jesus, Son of God most High,
One with the human family;
Their Rock, and Shadow, heavenly Gourd.
Speak but the Word, Almighty God.

Lord Jesus, Son of God most High,
Pass by and hear a sinner cry ;
One blind, and dumb, add lame, and sad.
Speak but the Word, Almighty God.

Lord Jesus, Son of God most High,
The alone "Samaritan," pass by ;
Sway Thy Sceptre, Healing Rod,
Speak but the Word, Almighty God.

Lord Jesus, Son of God most High,
Thou who art Infinity ;
Stop to heal creation, Lord.
Speak but the Work, Almighty God.

Lord Jesus, Son of God most High,
Thou who *art* with us, always nigh ;
In our descent to earth's cold sod,
Speak but the Word, Almighty God.

Lord Jesus, Son of God most High,
Stand by my pillow when I die ;
To absolve by Thy most precious blood,
Speak but the Word, Almighty God.

Lord Jesus, Son of God most High,
I hear Thy chariot in the sky ;
Coming to take to Thine abode,
Speak but the Word, Almighty God.

Lord Jesus, Son of God most High,
The ransom'd spirit cannot die ;
It waits Thy bidding, hears "the WORD,"
And then departs to be with God.

Lord Jesus, Son of God most High,
Enthron'd in Light and Majesty ;
Shed now that light all o'er our world,
Bid it depart to be with God.*

* Rev. xxi. 1.

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